

THE
HOLY BIBLE
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First edition of the
first portion of the
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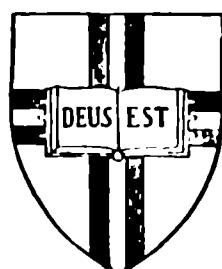
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THE HOLY BIBLE

*Translated from the Original Languages
with Critical Use of All the Ancient Sources
by
Members of the Catholic Biblical
Association of America*

SPONSORED BY THE EPISCOPAL COMMITTEE
OF THE
CONFRATERNITY OF CHRISTIAN DOCTRINE

THE BOOK OF GENESIS



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LETTER OF
THE EPISCOPAL COMMITTEE
OF THE
CONFRATERNITY OF CHRISTIAN DOCTRINE

The present translation of the Book of Genesis from the original Hebrew text has been made by distinguished members of the Catholic Biblical Association of America. As rapidly as such an extensive work of scholarship may reasonably be executed, the other books of the Old and New Testaments will follow, all newly translated from the original languages.

Conformably with the recommendations of His Holiness Pope Pius XII in his encyclical of September 30, 1943, *Divino afflante Spiritu*, and with the encouragement of His Excellency the Most Reverend Apostolic Delegate in a message of August 18, 1944, the Episcopal Committee of the Confraternity of Christian Doctrine is sponsoring this work. The supreme goal to be sought in rendering the word of God into the vernacular is rigorous fidelity to the meaning of the original, expressed in simple and intelligible language. The Episcopal Committee of the Confraternity of Christian Doctrine takes special pleasure in commending the present translation on its attainment of this goal.

The Committee is grateful to the publisher for the admirable format and readable type in which the text is embodied.

† EDWIN V. O'HARA, D. D.,
Bishop of Kansas City
Chairman, Episcopal Committee of the
Confraternity of Christian Doctrine

PREFACE

"Inspired by the Divine Spirit, the Sacred Writers composed these books which God, in His paternal charity toward the human race, deigned to bestow on them 'for teaching, for reproofing, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work' (2 Tm 3, 16f). This heaven-sent treasure Holy Church considers as the most precious source of doctrine on faith and morals. No wonder therefore that, as she received it intact from the hands of the Apostles, she has kept it with all care, defended it from every false and perverse interpretation, and used it diligently as an instrument for securing the eternal salvation of souls" (Pope Pius XII, encyclical letter *Divino afflante Spiritu*, September 30, 1943).

In conformity with the spirit of this encyclical of Pope Pius XII, and with the encouragement of His Excellency the Apostolic Delegate to the United States, the Episcopal Committee of the Confraternity of Christian Doctrine requested members of the Catholic Biblical Association of America to translate the Sacred Scriptures from the original languages or from the oldest extant form of the text, and to present the sense of the Biblical text in as correct a form as possible.

The first printed English Catholic version of the Bible, the Douay-Rheims version, and its revision by Bishop Challoner were based on the Latin Vulgate. Today, however, when the science of textual criticism has attained great perfection, it is desirable that a new English version of the Sacred Books be prepared, combining due reverence for the text with strict observance of the rules of criticism.

The use of the original texts as the basis of a new translation does not derogate from the decree of the Council of Trent concerning the Latin Vulgate. The Council does not forbid "translations into the vernacular tongue even directly from the original texts themselves, for the use and benefit of the faithful and for the better understanding of the divine word, as We know to have been already done in a laudable manner in many countries with the approval of the Ecclesiastical authority" (*Divino afflante Spiritu*).

The text of Genesis is but the first part of a completely new translation of the Bible. This translation is based on the original and oldest texts of the Sacred Books. It gives the translators opportunity to convey directly the thought and individual style of the inspired writers. A better understanding of Hebrew and of the science of textual criticism which has been the fruit of earnest and patient study since the time of St. Jerome can now be reflected in the translation itself. The translators and editors intend to draw constantly on all material available to obtain in every instance a

translation which represents, as far as possible, what the Sacred Author actually wrote.¹

In most matters pertaining to format and manner of presentation, this new translation will follow the pattern set by the Confraternity revision of the New Testament. In only one respect do circumstances require an addition. Where the translation supposes the received text (Hebrew, Aramaic, or Greek, as the case may be), which is ordinarily contained in the best-known editions as the original or the oldest extant form, no additional remarks are necessary. But for the benefit of those who are happily able to study the original text of the Scriptures at first hand, a supplementary series of textual notes has been added in an appendix. These furnish a guide in all cases in which the editorial board has judged that either manuscripts in the original language, or the evidence of the ancient versions, or some similar source, furnish the correct reading of a passage, or at least a form more true to the original than that customarily printed in the available editions. As regards the matter of English style, it will be seen that the deliberate compromise with earlier usage frequently retained in Bible translations has here been given up.

The work of translating the Bible has been characterized as "the sacred and apostolic work of interpreting the word of God and of presenting it to the laity in translations as clear as the difficulty of the matter and the limitations of human knowledge permit."²

Conscious of their personal limitations for the task thus defined, those who have prepared this text cannot hope that it will be perfect, but only that it may deepen in its readers "the right understanding of the divinely given Scriptures," and awaken in them "that piety by which it behooves us to be grateful to the God of all providence, who from the throne of His majesty has sent these books as so many personal letters to His own children" (*Divino afflante Spiritu*).

1. For the principles which underlie the translation, data may be gathered from the article, "Translating the Old Testament out of the Original Languages," by Rev. Edward P. Arbez, S. S., S. T. D., in the *Catholic Biblical Quarterly*, 7, 1945, 48-75; and from the statements of principles, *ibid.*, 6, 1944, 363-4; 1, 1939, 267-9; 5, 1943, 218-219.

2. From the letter of His Excellency A. G. Cicognani, Apostolic Delegate, to His Excellency the Most Rev. Edwin V. O'Hara. See the *Catholic Biblical Quarterly*, 6, 1944, 389-390.

THE BOOKS OF THE OLD TESTAMENT
AND THEIR ABBREVIATIONS

Genesis	Gn	Canticle of Canticles ..	Ct
Exodus	Ex	Wisdom	Wis
Leviticus	Lv	Sirach (Ecclesiasticus) ...	Sir
Numbers	Nm	Isaias	Is
Deuteronomy	Dt	Jeremias	Jer
Josue	Jos	Lamentations	Lam
Judges	Jgs	Baruch	Bar
Ruth	Ru	Ezechiel	Ez
1 Samuel (Kings) ...	1 Sm	Daniel	Dn
2 Samuel (Kings) ...	2 Sm	Osee	Os
3 Kings	3 Kgs	Joel	Jl
4 Kings	4 Kgs	Amos	Am
1 Paralipomenon (Chronicles)	1 Par	Abdias	Abd
2 Paralipomenon (Chronicles)	2 Par	Jonas	Jon
Esdras	Esd	Micheas	Mi
Nehemias (2 Esdras) .	Neh	Nahum	Na
Tobias	Tb	Habacuc	Hb
Judith	Jdt	Sophonias	So
Esther	Est	Aggeus	Ag
Job	Jb	Zacharias	Za
Psalms	Ps(s)	Malachias	Mal
Proverbs	Prv	1 Machabees	1 Mc
Ecclesiastes	Eccl	2 Machabees	2 Mc

In cross references to Psalms, the first number indicates the Vulgate enumeration; the number within parentheses indicates the enumeration of the Hebrew text, e. g., Ps 89 (90), 2.

THE BOOK OF GENESIS

Introduction

The Pentateuch is substantially the work of Moses. It is a closely knit literary unit and was originally conceived as one work written for a single purpose, viz., to keep before the Israelites the memory that God had called them to be His chosen people and had entrusted them with the promise of the Messias.

The Pentateuch was divided in the course of time into five parts or books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. It begins as a kind of universal history of mankind (Gn 1-11), but quickly limits itself to an account of the immediate ancestors of the Hebrews (Gn 12ff), and finally becomes in the following books (Exodus-Deuteronomy) the history of the Hebrews up to the time of the conquest of the Promised Land.

Genesis, therefore, is the introduction to the history of Israel. Its purpose is evident. By a careful selection of material, the author shows how God's omnipotence and loving care bring about the formation of the people whom He had chosen in a special manner as His "inheritance." He Himself is to rule over them. Their leaders, judges, prophets and kings are to be merely God's representatives.

Genesis (50 chapters) covers the period from the creation of the world to Joseph's death in Egypt. At this point Exodus takes up the narrative of Israel's sojourn in Egypt. The main divisions of Genesis are:

- I: The Primitive History (1, 1 — 11, 26)
- II: The Patriarch Abraham (11, 27 — 25, 18)
- III: The Patriarchs Isaac and Jacob (25, 19 — 36, 43)
- IV: The History of Joseph (37, 1 — 50, 26)

GENESIS

I: THE PRIMITIVE HISTORY

1 1 IN THE BEGINNING God created the heavens
2 *The Story* and the earth; the earth was waste and
of Creation void; darkness covered the abyss, and the
 spirit of God was stirring above the waters.

3 God said, "Let there be light," and there was light.
4 God saw that the light was good. | God separated the light
5 from the darkness, calling the light Day and the darkness
Night. And there was evening and morning, the first day.

6 Then God said, "Let there be a firmament in the midst
7 of the waters to divide the waters." And so it was. | God
made the firmament, dividing the waters that were below
8 the firmament from those that were above it. God called
the firmament Heaven. And there was evening and morn-
ing, the second day.

9 Then God said, "Let the waters below the heavens be gathered into one place and let the dry land appear." And
10 so it was. God called the dry land Earth and the assembled
11 waters Seas. And God saw that it was good. | Then God

1: 14, 19; Ps 89 (90), 2; Wis 11,
18; Sir 18, 1; Jer 10, 12; 2 Mc
7, 28; Acts 14, 14; Col 1, 16f;
Heb 3, 4; Ap 4, 11.
2: Jer 4, 23.

3: 2 Cor 4, 6; Heb 11, 3.
7: Prv 8, 27f; 2 Pt 3, 5.
9: Jb 38, 8; Ps 32 (33), 7; Jer
5, 22.
11: Ps 103 (104), 14.

1, 1: *Created*: both the Hebrew word and the context show that a real creation, i. e., a making out of nothing, is meant. This Hebrew word is used only in reference to God in the Old Testament.

1, 2: *Waste and void*: a chaotic mass covered with raging waters and steeped in darkness. *The spirit of God* (i. e., the breath of God): some understand here the Spirit of God, source of all life, which was preparing matter later to be formed by God. Others translate "a mighty wind" blowing to and fro above the waters as part of universal chaos.

1, 3: Here development is pictured. God begins to arrange and adorn His creation, the heavens and the earth. *The light was good*: i. e., it was worthy of Himself.

12 said, "Let the earth bring forth vegetation: seed-bearing plants and all kinds of fruit trees that bear fruit containing their seed." And so it was. | The earth brought forth vegetation, every kind of seed-bearing plant and all kinds of trees that bear fruit containing their seed. God saw that it
 13 was good. And there was evening and morning, the third day.

14 And God said, "Let there be lights in the firmament of the heavens to separate day from night; let them serve as signs and for the fixing of seasons, days and years; let them serve as lights in the firmament of the heavens to shed light upon the earth." So it was. | God made the two great lights, the greater light to rule the day and the smaller one to rule the night, and he made the stars. God set them in the firmament of the heavens to shed light upon the earth, to rule the day and the night and to separate the light from the darkness. God saw that it was good. | And there was evening and morning, the fourth day.

20 Then God said, "Let the waters abound with life, and above the earth let winged creatures fly below the firmament of the heavens." And so it was. | God created the great sea monsters, all kinds of living, swimming creatures with which the waters abound and all kinds of winged birds. God saw that it was good, | and God blessed them, saying, "Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply on the earth." And there was evening and morning, the fifth day.

24 God said, "Let the earth bring forth all kinds of living creatures: cattle, crawling creatures and wild animals." And

16: Dt 4, 19; Ps 135 (136), 7ff; 18: Jer 31, 35.
Wis 13, 2ff.

1, 14: *Lights*: luminaries to contain and distribute the light created on the first day.

1, 20: *Above the earth...below the firmament*: the whole phrase is equivalent to "in the air," for which Hebrew has no special expression.

25 so it was. God made all kinds of wild beasts, every kind of cattle, and every kind of creature crawling on the ground. And God saw that it was good.

26 God said, "Let us make mankind in our image and likeness; and let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth."

27 God created man in his image.
In the image of God he created him.
Male and female he created them.

28 Then God blessed them and said to them, "Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth." God also said, "See, I give you every seed-bearing plant on the earth and every tree which has seed-bearing fruit to be your food.
30 To every wild animal of the earth, to every bird of the air, and to every creature that crawls on the earth and has the breath of life, I give the green plants for food." And so it was. God saw that all he had made was very good. | And there was evening and morning, the sixth day.

2 1 Thus the heavens and the earth were finished and all
2 their array. On the sixth day God finished the work he had

27: 5, 1; 9, 6; Wis 2, 23; Sir 17, 1; 1 Cor 11, 7; Jas 3, 9. 29: 9, 3; Ps 103 (104), 14f.
28: 9, 2; Ps 8, 7ff; Sir 17, 4. 31: 1 Tm 4, 4.
2: Ex 31, 17; Heb 4, 4. 10. 2, 1: Is 45, 12; Jn 1, 3.

1, 26: *In our image and likeness*: endowment with intellect and free will in imitation of God's perfections of understanding and willing. The expressions are really synonymous. In other passages only the one or the other is used: 1, 27; 5, 1; 9, 6. Some of the Fathers saw in the use of the plural here and in 3, 22 a veiled reference to the existence of more than one Person in God.

2, 1: *Array*: the sun, moon, stars, animals, birds, etc., are regarded as the armies or hosts of the places they inhabit.

been doing. And he rested on the seventh day from all the work he had done.

3 God blessed the seventh day and made it holy because on it he rested from all his work of creation.

4 This is the story of the heavens and the earth at their creation. When the LORD God made the earth and the 5 heavens, there was not yet any field shrub on the earth nor had the plants of the field sprung up, for the LORD God had sent no rain on the earth and there was no man to till 6 the soil; but a mist rose from the earth and watered all the 7 surface of the ground. Then the LORD God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.

8 The LORD God planted a garden in Eden, 9 *The Garden of Eden* to the east, and he put there the man he had formed. The LORD God made to grow out of the ground all kinds of trees pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 A river rose in Eden watering the garden; and from 11 there, it separated into four branches. The name of the first is Phison, which encircles all the land of Evilath where 12 there is gold. And the gold of that land is good; bdellium

3: Ex 20, 11; Dt 5, 14; Neh 9, 14. 7: 18, 27; Tb 8, 8; Ps 102 (103),
14; Sir 33, 10; 1 Cor 15, 45.
9: 3, 22; Ap 2, 7; 22, 2, 14.

2, 3: *Rested*: in a figurative sense. The seventh day differs from the other days in that no mention is made of its close.

2, 4: *Story*: or history. Literally: "generations." *When*: literally: "in the day that," without implying a definite date. Cf 2, 17; 3, 5.

2, 6: *Mist*: The Hebrew word is found only here and in Jb 36, 27. Its precise meaning is uncertain. It seems to indicate an abundance of water on the earth for the use of man.

2, 7: In Hebrew "man" is *adam* and "the ground" is *adamah*.

2, 8: The garden was only a part of Eden. After the fall of Adam and Eve, they still lived in Eden but outside the garden.

13 and onyx are there. The name of the second river is Gehon,
 14 which encircles all the land of Cush. The name of the third
 river is Tigris, which flows east of Assyria. And the fourth
 river is the Euphrates.

15 The LORD God took the man and placed him in the gar-
 den of Eden to till it and to keep it. And the LORD God
 commanded the man thus, "From every tree of the garden
 17 you may eat; but from the tree of the knowledge of good
 and evil you must not eat; for the day you eat of it, you
 must die."

18 Then the LORD God said, "It is not good that the man
 is alone; I will make him a helper like himself."

19 So the LORD God had formed out of the ground all the
 beasts of the field and the birds of the air. He brought them
 to the man to see what he would call them; for that which
 20 the man called each of them would be its name. The man
 named all the cattle, all the birds of the air and all the beasts
 of the field; but he found no helper like himself.

21 The LORD God cast the man into a deep sleep and, while
 he slept, took one of his ribs and closed up its place with
 22 flesh. And the rib which the LORD God took from the man,
 23 he made into a woman, and brought her to him. Then the
 man said,

"She now is bone of my bone,
 and flesh of my flesh;
 She shall be called Woman,
 for from man she has been taken."

15: Sir 7, 16.

17: 3, 2f; Rom 6, 23.

18: Tb 8, 8; Sir 36, 26; 1 Cor 11, 9.

23: Sir 17, 5; 1 Cor 11, 8f; 1 Tm 2, 13.

2, 18: *The man:* i. e., Adam and also man in general. Man is so constituted that the two sexes complement each other.

2, 23: *She shall be called Woman:* in Hebrew there is a play on words (woman: *ishah*; man: *ish*), intended not as scientific etymology, but to convey the idea of close relationship between man and woman.

24 For this reason a man leaves his father and mother, and clings to his wife, and the two become one flesh.

25 Both the man and his wife were naked, but they felt no shame.

3 1 Now the serpent was more cunning than any beast of the field which the LORD God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?" The woman answered the serpent, "Of the fruit of all the trees in the garden we may eat; I but 'Of the fruit of the tree in the middle of the garden,' God said, 'you shall not eat of it, neither shall you touch it, lest you die.' "

2 But the serpent said to the woman, "No, you shall not die; for God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil." Now the woman saw that the tree was good for food, pleasing to the eyes, and desirable for the knowledge it would give. She took of its fruit and ate it, and also gave

3 some to her husband and he ate. Then the eyes of both were opened, and they realized that they were naked; so they sewed fig-leaves together and made themselves coverings.

4 When they heard the sound of the LORD God walking in the garden in the cool of the day, the man and his wife hid themselves from the LORD God among the trees of the

5 garden. But the LORD God called the man and said to him, "Where are you?" And he said, "I heard you in the garden,

6 and I was afraid because I was naked; and I hid." Then he said, "Who told you that you were naked? You have eaten

7 then of the tree of which I commanded you not to eat."

8 The man said, "The woman you placed at my side gave me

24: Mt 19, 5; Mk 10, 7; 1 Cor 7, 5: Jn 8, 44.

11; Eph 5, 31.

6: Os 6, 7; 1 Tm 2, 14.

3, 4: Wis 2, 24; Jn 8, 44; 2 Cor 11, 3.

8: Jb 31, 33; Jer 23, 24.

3, 12f: Instead of acknowledging his guilt, Adam placed the blame on Eve, and she in turn blamed the serpent.

13 fruit from the tree and I ate." Then the LORD God said to the woman, "Why have you done this?" The woman said, "The serpent deceived me and I ate."

14 Then the LORD God said to the serpent:

Punishment; "Because you have done this,
the Promise cursed are you among all animals,
of a Redeemer and among all beasts of the field;
 On your belly shall you crawl,
 dust shall you eat,
 all the days of your life.

15 I will put enmity between you and the woman,
 between your seed and her seed;
 He shall crush your head,
 and you shall lie in wait for his heel."

16 To the woman he said:

"I will make great your distress in child-bearing;
 in pain shall you bring forth children;

13: 2 Cor 11, 3.

15: Is 7, 14; Rom 16, 20; Gal 4,

14: Is 65, 25; Mi 7, 17; Ap 12, 9.

4f.

16: 1 Cor 11, 3; Eph 5, 22f; 1 Tm

2, 12.

3, 14: *Dust . . . eat:* to crawl on the ground and take dust into its mouth together with food was a mark of degradation. Cf Is 65, 25; Mi 7, 17. Similar expressions are used in Semitic languages to express extreme humiliation and disgrace.

3, 15: *Her seed; he . . . his:* refers principally to Jesus Christ, the Conqueror of Satan. The Hebrew words include also all faithful children of God in every age who share in Christ's victory by their opposition to Satan and his offspring, God's enemies. *Crush . . . lie in wait for:* though the same Hebrew verb is used in both instances, these two meanings are determined by the parts of the body injured (head, heel) and by the serpent's manner of attack.

This verse contains the first promise of a Redeemer for fallen mankind.

For your husband shall be your longing,
though he have dominion over you."

17 And to Adam he said, "Because you have listened to your wife, and have eaten of the tree of which I commanded you not to eat:

"Cursed be the ground because of you;
in toil shall you eat of it all the days of
your life;

18 Thorns and thistles shall it bring forth
to you,
and you shall eat the plants of the field.

19 In the sweat of your brow you shall eat
bread,
till you return to the ground,
Since out of it you were taken;
for dust you are and unto dust you
shall return."

20 [And the man called his wife Eve because she was the mother of all the living.]

21 The LORD God made garments of skin for
22 *Adam and Eve* Adam and his wife and clothed them. And
Expelled from he said, "Indeed! the man has become like
the Garden one of us, knowing good and evil! And
now perhaps he will put forth his hand
and take also from the tree of life and eat,
23 and live forever!" Therefore the LORD God put him out
of the garden of Eden to till the ground from which he

17: 5, 29; 2 Thes 3, 10.

19: Jb 10, 9; Ps 102 (103), 14; Eccl 12, 7; Wis 15, 8; Sir 10, 9;

Rom 5, 12; 1 Cor 15, 21; Heb

9, 27.
22: 2, 9.

3, 20: *Eve*: the Hebrew name of Eve is related to the verb "to live." Eve was *the mother of all the living*.

3, 22: "*Indeed! . . . and evil*": spoken in irony.

24 was taken. He drove out the man; and at the east of the garden of Eden he placed the Cherubim, and the flaming sword, which turned every way, to guard the way to the tree of life.

4 1 The man knew Eve his wife, and she conceived and bore Cain, saying, "I have given
The Story of Cain and Abel birth to a man-child with the help of the

2 LORD." Later, she bore his brother Abel.

Now Abel was a keeper of flocks and Cain
 3 a tiller of the soil. In the course of time Cain brought to
 4 the LORD an offering of the fruit of the ground. Abel also
 brought of the firstlings of his flock and of their fat portions. The LORD had regard for Abel and his offerings;
 5 but for Cain and his offering he had no regard. Cain was
 6 very angry and downcast. The LORD said to Cain, "Why
 7 are you angry and why are you downcast? If you do well,
 will you not be accepted; but if you do not do well, will not
 sin crouch at the door! Its desire is for you, but you must
 master it."

8 Cain said to his brother Abel, "Let us go out into the field." Now when they were in the field, Cain rose up
 9 against his brother Abel and slew him. Then the LORD said to Cain, "Where is your brother Abel?" He answered,
 10 "I do not know. Am I my brother's keeper?" And the LORD said, "What have you done? The voice of your

4: Heb 11, 4.

8: Wis 10, 3; Mt 23, 35; Lk 11, 51; 1 Jn 3, 12; Jude 1, 11.
 10: Heb 12, 24.

3, 24: The Greek reads: "And he cast out Adam [*or* the man] and made him dwell [*or* settled him] east of the garden of Eden and placed the Cherubim and the flaming sword," etc.

4, 1: *I have given birth . . . Lord*: in Hebrew there is a play on words between the name Cain and the verb meaning to give birth. The verb also means "to create, to make." Hence possibly: "I have made a man [child] with [the help of] the LORD" — a natural expression of wonderment on the part of the mother of the first child ever born. The remark in 3, 20 seems to belong here.

11 brother's blood cries to me from the ground. And now
 12 cursed are you in the soil which has opened its mouth to
 13 receive your brother's blood from your hand. When you
 14 till the soil, it shall not give its fruit to you; a fugitive and
 15 a wanderer shall you be on the earth." Cain said to the
 16 LORD, "My punishment is too great to bear. | You are driv-
 17 ing me today from the soil; and from your face I shall be
 18 hidden. And I shall be a fugitive and a wanderer on the
 19 earth, and whoever finds me will kill me." But the LORD
 20 said to him, "Not so! Whoever kills Cain shall be pun-
 21 ished sevenfold." Then the LORD gave Cain a token so that
 22 no one finding him should kill him. And Cain went out
 from the presence of the LORD and dwelt in the land of
 Nod, to the east of Eden.

17 Cain knew his wife, and she conceived and bore Henoch;
 18 Cain was the founder of a city which he named after his
 19 son Henoch. To Henoch was born Irad, and Irad became
 the father of Mahuajel, and Mahuajel the father of
 20 Mathusael, and Mathusael the father of Lamech. Lamech
 took two wives, the one named Ada and the other Sella.
 21 Ada bore Jabel; he was the forerunner of those who dwell
 in tents and have flocks. His brother's name was Jubal; | he
 22 was the forerunner of all who play the harp and flute. It
 was Sella who bore Thubalcain, the forerunner of those who

11: Dt 27, 24.

4, 14: Cain referred to his expulsion from the land where his parents and family were living under God's special protection.

4, 15: *Gave Cain a token*: i. e., a sign or pledge of reassurance. Others think that God put a mark on Cain or that a warning was given to people not to kill Cain. Thus: "appointed a sign for Cain." The nature of this sign is unknown.

4, 16: *Nod*: unknown, but the name recalls the Hebrew word *Nad* used in v 14 to describe Cain as a wanderer.

4, 20: *Forerunner*: Hebrew has "father," not in the genealogical sense but only as the progenitor or first of that class of people who are described in vv 20-22.

forge vessels of bronze and iron. The sister of Thubalcain was Noema.

23 Lamech said to his wives, Ada and Sella:

'Hear my voice, wives of Lamech,
give ear to my speech:
I kill a man for wounding me,
a youth for bruising me.

24 If Cain shall be avenged sevenfold,
Lamech seventy times sevenfold."

25 Adam knew his wife again and she bore a son and
26 called him Seth, saying, "God has given me another child
in place of Abel whom Cain slew." Seth also had a son
whom he called Enos.

At that time men began to call on the name of the LORD.

5 1 This is the record of the descendants of
6 2 *Adam's Descendants* Adam. When God created man, he made
7 3 him in the likeness of God. Male and female he created them, and he blessed
8 4 them and called them Man when they were
9 5 created. When Adam was one hundred and thirty years
10 6 old, he became the father of a son in his own likeness, after
11 7 his image, and he called him Seth. Adam lived eight hun-

26: 1 Par 1, 1; Lk 3, 38. 3: 4, 25.
5, 1: 1, 27; Wis 2, 23; Sir 17, 1; 1 3-32: 1 Par 1, 1-4; Lk 3, 36ff.
Cor 11, 7; Jas 3, 9.

4, 25: *Seth...has given*: the two words sound very much alike in Hebrew: *Sheth* — *Shath*.

4, 26: *Call on . . . Lord*: probably refers to organized worship of God. The expression, "to call on the name of the LORD" (*Yahweh*) is a fixed formula used regularly of the one true God. Cf Gn 21, 33; 3 Kgs 18, 24-26; Mi 4, 5.

5 dred years after the birth of Seth, and had other sons and
5 daughters. The whole lifetime of Adam was nine hundred
and thirty years; then he died.

6 When Seth was one hundred and five years old, he
7 became the father of Enos. Seth lived eight hundred and
7 seven years after the birth of Enos, and had other sons and
8 daughters. The whole lifetime of Seth was nine hundred
and twelve years; then he died.

9 When Enos was ninety years old, he became the father
10 of Cainan. Enos lived eight hundred and fifteen years after
11 the birth of Cainan, and had other sons and daughters. The
whole lifetime of Enos was nine hundred and five years;
then he died.

12 When Cainan was seventy years old, he became the fa-
13 ther of Malaleel. Cainan lived eight hundred and forty
years after the birth of Malaleel, and had other sons and
14 daughters. The whole lifetime of Cainan was nine hundred
and ten years; then he died.

15 When Malaleel was sixty-five years old he became the
16 father of Jared. Malaleel lived eight hundred and thirty
years after the birth of Jared, and had other sons and daugh-
17 ters. The whole lifetime of Malaleel was eight hundred and
ninety-five years; then he died.

18 When Jared was one hundred and sixty-two years old,
19 he became the father of Henoch. Jared lived eight hundred
years after the birth of Henoch, and had other sons and
20 daughters. The whole lifetime of Jared was nine hundred
and sixty-two years; then he died.

21 When Henoch was sixty-five years old, he became the
22 father of Mathusale. Henoch walked with God three hun-
dred years after the birth of Mathusale, and had other sons
23 and daughters. The whole lifetime of Henoch was three

5, 5: There is no reason to deny that these years were of the same length as our years.

24 hundred and sixty-five years. Henoch walked with God; and he was seen no more because God took him.

25 When Mathusale was one hundred and eighty-seven years old, he became the father of Lamech. Mathusale lived seven hundred and eighty-two years after the birth of Lamech, and had other sons and daughters. The whole lifetime of Mathusale was nine hundred and sixty-nine years; then he died.

28 When Lamech was one hundred and eighty-two years old, he became the father of a son, and called him Noe, saying, "This one shall bring us comfort from our work and from the toil of our hands in the ground which the LORD cursed." Lamech lived five hundred and ninety-five years after the birth of Noe, and had other sons and daughters. The whole lifetime of Lamech was seven hundred and seventy-seven years; then he died.

32 When Noe was five hundred years old, he became the father of Sem, Ham and Japheth.

6 1 When men began to multiply on the earth, and had
2 daughters born to them, the sons of God saw that the

24: Sir 44, 16; Heb 11, 5.
29: 3, 17ff.

32: 6, 10; 10, 1ff.
6, 2: Mt 24, 38; Lk 17, 27.

5, 24: The case of Henoch was extraordinary. He did not die but was taken away by God while yet alive. Some think that he and Elias (4 Kgs 2, 11) will appear again before the end of the world.

5, 29: Noe, as his name implies, would bring comfort in some way to the human race.

6, 2: *Sons of God*: it seems that these were the descendants of Seth and Enos, who should have been close to God because of their virtuous ancestors (cf 4, 25f); or it may refer to men in general. *Daughters of men*: these might be the immoral female descendants of Cain, or, as some hold, of Seth; or, as still others hold, women in general. *Fair*: beauty alone is not meant but exceptional physical characteristics, so that the women were able to bear children and to establish a race of giants. Cf v 4.

daughters of men were fair, and they took wives for themselves, as many as they wished. Then the LORD said, "My spirit shall not remain in man forever, since he is flesh. His lifetime shall be one hundred and twenty years."

4 There were giants on the earth in those days, and also afterward, because the sons of God had relations with the daughters of men, who bore children to them. These were the mighty men who were of old, the men of renown.

5 When the LORD saw that the wickedness of man on the earth was great, and that man's every thought and all the inclination of his heart were only evil, he regretted that he had made man on the earth and was grieved to the heart.

7 Then the LORD said, "I will wipe from the earth man whom I have created — man and beast, crawling creature and bird of the air as well — for I regret that I made them." But Noe found favor with the LORD.

9 This is the story of Noe. Noe was a just
 10 *Warning of the Flood* man, blameless among the men of his day. He walked with God. Noe became the father of three sons, Sem, Ham and Japheth.

11 The earth was corrupt in the sight of God, and it was
 12 filled with violence. God saw that the earth was corrupt;

4: Wis 14, 6; Bar 3, 26.
 5: Ps 13 (14), 2f.

9: Sir 44, 17.
 11: Jb 22, 15ff.
 12: Ps 13 (14), 2.

6, 3: *My spirit*: the breath of life referred to in 2, 7. *His lifetime... years*: the meaning is doubtful. Many consider this period of time to be an opportunity given to men for repentance before the flood.

6, 4: *Giants*: men who were noted for their strength and cruelty.

6, 8f: Noe, like Enos, worshiped the one true God at a time when other men were idolaters. He probably succeeded in keeping the members of his own family free from the general corruption.

13 for all men lived corruptly on the earth. And God said to Noe, "The end of all creatures of flesh is in my mind; the earth is full of violence because of them. I will destroy them with the earth.

14	<p><i>Description of the Ark</i></p> <p>"Make an ark of resin-wood; make it tight with fibre and cover it with pitch inside and out.</p>
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15 "This is how you shall make it: the length of the ark
16 three hundred cubits, its width fifty cubits, and its height
17 thirty cubits. Make an opening for the ark and finish it a
18 cubit from the top. Set a door in the side of the ark; make
19 it with a bottom, second and third level. For in truth I will
20 bring the flood upon the earth to destroy from under
heaven all flesh in which there is the breath of life. All
that are on the earth shall die. But I will establish my
covenant with you; you shall go into the ark, you, your sons,
your wife and your sons' wives with you. Of every sort of
living creature of all flesh you shall bring two into the ark,
to keep them alive with you; they shall be male and female.
Of birds according to their kind and of cattle according
to their kind, of every kind of creature crawling on the
ground, two of each shall enter with you to be kept alive.

13: Sir 40, 10; 44, 17; Mt 24, 37ff. 18: 9, 9, 11; Wis 14, 6; Heb 11, 7;
17: 7, 4, 21; 2 Pt 2, 5. 1 Pt 3, 20.

6, 14: *Resin-wood*: the meaning of the Hebrew word is uncertain; it may refer to the resinous trees such as the cypress. *Tight with fibre*: the allusion is to papyrus fibre used in ancient times for caulking a ship.

6, 15: The cubit was about a foot and a half.

6, 16: *Opening*: the real meaning is unknown. Most probably the reference is to an open space or latticework around the whole ark to admit light and air, and in some way to serve as a support for the roof.

21 Take with you also every kind of food that can be eaten and store it up with you, and it shall serve as food for you and for them." And Noe did all that God commanded him.

7 1 Then the LORD said to Noe, "Go into the ark, you and all your household; for you, in this generation, I have found just in my sight. Of all clean animals take with you seven pairs, a male and its mate; and of the unclean animals two, a male and its mate; of the birds of the air also, seven pairs, male and female, that they may raise up offspring over all the earth. For after seven days I will send rain on the earth for forty days and forty nights, and I will wipe from the ground every living thing that I have made."

5 Noe did all that God commanded him.
 6 *Noe and His Household* He was six hundred years old when the flood came upon the earth. Noe and his sons, his wife and his sons' wives went together into the ark to escape the waters of the flood. Of clean animals and the unclean, of birds and of every creature crawling on the ground, 1 pairs, male and female, entered the ark with Noe, as God had commanded him. And after the seven days the waters of the flood came upon the earth.

11 In the six hundredth year of Noe's life, on the seventeenth day of the second month, on that very day all the fountains of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights. On the very same day Noe and his

1: Wis 10, 4; Sir 44, 17; 2 Pt 2, 5. 7: Wis 14, 6; 1 Pt 3, 20; 2 Pt 2, 5.
 9: 6, 19.

7, 2: *Clean . . . unclean*: this distinction seems to indicate that people ate flesh meat before the flood. Cf 6, 19f; 7, 8.15f; 8, 20; Lv 11.

sons, Sem, Ham and Japheth, Noe's wife and the three
 14 wives of Noe's sons entered the ark together: they and
 every kind of wild animal, every kind of cattle, every kind
 15 of reptile crawling on the earth and every kind of bird,
 16 every kind of winged creature. Pairs of all flesh in which
 there was the breath of life entered the ark with Noe. And
 they that entered were male and female of all flesh as God
 had commanded him; and the LORD shut him in.

17 The flood continued forty days upon the earth. The
 waters increased and bore up the ark and it rose above the
 18 earth. The waters rose higher and increased greatly on the
 earth; but the ark floated on the surface of the waters.
 19 The waters rose higher and higher on the earth so that all
 the highest mountains everywhere under the heavens were
 covered.

20 The waters rose fifteen cubits above the mountains so
 21 that they were covered. All flesh that moved on the earth
 died: birds, cattle, wild animals, all creatures that creep on
 22 the earth, and all men. All that were on the dry land in
 23 whose nostrils was the breath of life, died. And every living
 thing on the earth was wiped out, from man to beast, from
 reptile to bird of the air; they were wiped from the earth.
 24 Only Noe and those with him in the ark were left. | The
 waters rose on the earth one hundred and fifty days.

8 1 Then God remembered Noe, and all the wild animals
 and all the cattle that were with him in the ark. And God
 2 sent a wind over the earth and the waters subsided. The
 fountains of the deep and the floodgates of the heavens
 were closed. The rain from the heavens was withheld.
 3 | The waters steadily receded from the earth. They subsided
 4 at the end of one hundred and fifty days. And in the sev-

21: Jb 22, 16; Mt 24, 39; Lk 17, 27. 22: 2 Pt 3, 6.
 23: Wis 10, 4; 1 Pt 3, 20.

8, 4: *Ararat*: probably Armenia, the Urartu of the ancients.

5 enth month, on the seventeenth day of the month, the ark rested on the mountains of Ararat. The waters continued to recede until the tenth month; on the first day of the tenth month the tops of the mountains appeared.

6 At the end of forty days, Noe opened the window
7 which he had made in the ark, and released a raven.
It flew to and fro until the waters had dried off the earth.
8 Then he sent a dove to see if the waters had abated from
9 the surface of the ground. But the dove found no place
to alight, so she returned to him in the ark; for the water
covered the whole earth. He put forth his hand and caught
her and drew her to him in the ark.

10 He waited another seven days, and again sent forth the
11 dove from the ark. The dove came back to him in the eve-
ning, and there in her mouth was a green olive leaf; so
12 Noe knew that the waters had abated from the earth. Then
he waited another seven days, and sent forth the dove; but
she did not return to him any more.

13 Now in the six hundred and first year, in the first month,
on the first day of the month, the waters were dried off the
earth. Noe removed the covering of the ark and saw that
14 the surface of the ground had dried. In the second month,
on the twenty-seventh day of the month, the earth was dry.
15.16 Then God said to Noe, "Go out of the ark, you and your
17 wife and your sons and your sons' wives with you. Bring
out with you every living thing you have of all flesh: birds,
cattle, and every creature crawling on the earth, that they
may abound on the earth and be fruitful and multiply on
18 the earth." Noe went forth with his sons and his wife and
19 his sons' wives. All wild animals, all cattle, all birds and
all creatures crawling on the earth: according to their kinds
they went out of the ark.

17: 1, 22. 28.

8, 13: *Six hundred and first year: i. e., of Noe's life.*

20 Then Noe built an altar to the LORD; he took of every clean animal and of every clean bird, and offered holocausts on the
Noe's Sacrifice altar. When the LORD smelled the sweet odor he said to himself, "I will never again curse the ground on account of man, for the inclination of man's heart is evil from his youth; I will never again destroy every living creature, as I have done.
 21 *after the Flood*
 22 As long as the earth shall last, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

9 1 God blessed Noe and his sons and said to
Noe Blessed; them, "Be fruitful and multiply, and fill
 2 **Blood** the earth. The fear and dread of you shall
Forbidden be upon all the wild animals of the earth and upon every bird of the air, upon all creatures that crawl on the ground, and all the fish of the sea; into your power they are delivered.
 3 Every creature that moves and lives shall be food for you;
 4 as I gave you the green plants, I give you everything. But flesh with its life — that is, its blood — you shall not
 5 eat. Surely I will require an account of your life's blood; from every beast I will require it, and from man; from every man I will require the life of his fellow.

21: Is 54, 9; Rom 7, 18.

22: Jer 33, 20, 25.

9, 1f: 1, 22. 28; 8, 17; Sir 17, 4; Jas 3, 7.

3: 1, 29f; Dt 12, 15.

4: Lv 7, 26f; 17, 14; Dt 12, 23;

1 Sm 14, 33; Acts 15, 20.

5: 4, 10f; Ex 21, 12.

8, 20: The first mention in the Bible of the building of an altar.

8, 21: God thus manifests His acceptance of Noe's sacrifice. *To himself:* the Hebrew has, "within his heart."

9, 4: Blood was considered by the ancients the sign of life. Since God reserves the disposition of life to Himself, man was forbidden to eat meat with blood in it. Moreover, dominion over human life belongs to God. Therefore, He demands an accounting when human life is unjustly taken.

6 "Whoever sheds the blood of man,
 by man shall his blood be shed;
For in the image of God man was made.
7 But you, be fruitful and multiply;
 abound on the earth and subdue it."

8 Then God said to Noe and to his sons
9 *The Covenant with him, "I will establish my covenant*
10 *with you, and with your descendants*
11 *after you; and with every living creature*
12 *that is with you, the birds, the cattle, and*
13 *every wild animal with you; all that came out of the ark,*
14 *even the wild animals. I establish my covenant with you.*
15 *Never again shall all flesh be destroyed by the waters*
16 *of the flood; never again shall there be a flood to destroy*
17 *the earth." And God said, "This is the token of the cove-*
18 *nant; I set it between me and you and every living creature*
19 *that is with you, for all generations to come. I will set my*
20 *bow in the clouds and it shall be a token of the covenant*
21 *between me and the earth. When I bring clouds over the*
22 *earth, and the bow appears in the clouds, I will remember*
23 *my covenant which is between me and you and every living*
24 *creature of all flesh. Never again shall the waters become a*
25 *flood to destroy all flesh. When the bow is in the clouds,*
26 *I will look upon it and recall the everlasting covenant be-*
27 *tween God and every living creature of all flesh that is on*
28 *the earth." And God said to Noe, "This is the token of the*

6: 1, 26f; Lv 24, 17; Nm 35, 33; 9: 6, 18.
Jas 3, 9. 11: Sir 44, 18f; Is 54, 9.
7: 1, 28; 8, 17; 9, 2. 13: Sir 43, 12.
15: Is 54, 9.

9, 11: God does not promise that floods will not come but declares that He will never again send the same kind of flood because of sin. Here He makes the covenant which He promised in 6, 18.

9, 13: Henceforth, the rainbow, a natural phenomenon even before this event, is to be a pledge that God will keep His promise never again to destroy the earth by a flood.

covenant which I establish between me and all flesh that is on the earth."

18 The sons of Noe who went out of the ark were Sem, Ham and Japheth. [Ham is
19 *The Sons*
of Noe the father of Chanaan.] These three were the sons of Noe and from these the whole
20 earth was peopled. Now Noe was a hus-
21 bandman, the first to plant a vineyard. When he drank of
22 the wine, he became drunk and lay naked in his tent. Ham
23 [the father of Chanaan] saw his father's nakedness and told his two brothers outside. But Sem and Japheth took a robe, and laying it upon their shoulders, went backward and covered their father's nakedness; as their faces were turned away, they did not see their father's nakedness.
24 When Noe awoke from his drunkenness and learned what
25 his youngest son had done to him, he said:

"Cursed be Chanaan;
meanest of slaves shall he be
to his brethren."

26 Then he said:

"Blessed be the LORD, the God of Sem;
let Chanaan be his slave.

18: 5, 31; 10, 1.

25: Dt 27, 16.

9, 19: The author has in mind, not the entire earth, but only that part inhabited by peoples related to the descendants of the patriarchs.

9, 22: It seems that the real crime was committed by Chanaan, for he is the one cursed by Noe (v 25). It may be that Ham was partly responsible, in not having punished him.

9, 26: Noe prays that Sem will always acknowledge and worship the one true God; thus God will be praised and honored.

27

May God expand Japheth;
 let him dwell in the tents of Sem;
 let Chanaan be his slave."

28 Noe lived three hundred and fifty years after the flood.

29 The whole lifetime of Noe was nine hundred and fifty years; then he died.

10 1 These are the descendants of the sons of Noe, Sem, Ham and Japheth; sons were born to them after the flood.

2 The descendants of Japheth are Gomer, Magog, Madai,
 3 Javan, Thubal, Mosoch and Thiras. The descendants of
 4 Gomer are Aschenez, Riphath and Thogorma. The de-
 scendants of Javan are Elisa, Tharsis, Chetthim and Ro-
 5 danim. From these sprang the island-peoples. These are
 the descendants of Japheth in their countries, according to
 their languages and their families, and by their nations.

6 The descendants of Ham are Chus, Mesraim, Phut and
 7 Chanaan. The descendants of Chus are Saba, Hevila,
 Sabatha, Regma and Sabathacha. The descendants of Regma
 8 are Saba and Dedan. Chus was the father of Nemrod; he
 9 was the first to be a conqueror on the earth. He was a
 mighty hunter before the LORD. Hence the saying, "Like
 Nemrod, a mighty hunter before the LORD."

2-8: 1 Par 1, 5-10.

9, 27: Noe prays that Japheth will enjoy earthly blessings and, through friendship with Sem, spiritual blessings too. In the Hebrew there is a resemblance between the word for "expand" and the name "Japheth."

10, 2: *Descendants*: used here instead of "sons" because in many verses of this chapter the proper names seem to be names of peoples and of cities, rather than of individuals.

10, 5: Here the descendants of Japheth are divided according to languages, families and territories.

10, 9: *Mighty hunter before the Lord*: that is, he enjoyed a great reputation as a hunter.

10, 11: *Roboboth-ir . . . Resen*: though unknown as names of cities in Assyria, these names are descriptive, representing a play on words. Rohoboth-ir, disfigured in the text, is explained by the gloss at the end of v. 12 as "the great city." Resen means "fortress."

31 mountains of the East. These are the descendants of Sem according to their families and their languages, in their countries, by their nations.

32 These are the families of the sons of Noe according to their descent in their nations. From these the nations branched out over the earth after the flood.

11 1 The whole earth used the same language
 2 *The Tower
of Babel* and the same speech. While men were mi-
 grating eastward, they discovered a valley
 in the land of Sennaar and settled there.
 3 They said to one another, "Come, let us
 make bricks and bake them." They used bricks for stone
 4 and bitumen for mortar. Then they said, "Let us build our-
 selves a city and a tower with its top in the heavens; let us
 5 make a name for ourselves lest we be scattered all over the
 6 earth." The LORD came down to see the city and the tower
 7 which men had built. And the LORD said, "Truly, they are
 8 one people and they all have the same language. This is the
 9 beginning of what they will do. Hereafter they will not be
 restrained from anything which they determine to do. Let
 us go down, and there confuse their language so that they
 will not understand one another's speech." So the LORD
 scattered them from that place all over the earth; and they
 stopped building the city. For this reason it was called
 Babel, because there the LORD confused the speech of all
 the earth. From there the LORD scattered them all over the
 earth.

11, 1-9: It is certain that all living beings were not at the tower of Babel. The story cannot mean that this was the only cause of the diversity of languages. Rather, it shows God's supremacy over man and the futility of human attempts to create and maintain unity by material means alone, without God.

11, 2: *Sennaar*: that is, Babylonia. Cf 10, 10.

11, 3: *Bitumen*: the black, tarry pitch of the soil which was used for cement.

11, 5: *Came down*: a figure of speech meaning that God had inspected the work and especially the intentions of the builders.

10 These are the descendants of Sem. When
 Sem's Sem was one hundred years old he became
 Descendants the father of Arphachsad, two years after
 11 the flood. Sem lived five hundred years
 after the birth of Arphachsad, and had other
 12 sons and daughters. When Arphachsad was thirty-five
 13 years old he became the father of Sale. Arphachsad lived
 14 four hundred and three years after the birth of Sale, and
 15 had other sons and daughters. When Sale was thirty years
 16 old he became the father of Eber. Sale lived four hundred
 17 and three years after the birth of Eber, and had other sons
 18 and daughters. When Eber was thirty-four years old he
 19 became the father of Phaleg. Eber lived four hundred and
 20 thirty years after the birth of Phaleg, and had other sons
 21 and daughters. When Phaleg was thirty years old he became
 22 the father of Reu. Phaleg lived two hundred and nine years
 after the birth of Reu, and had other sons and daughters.
 23 When Reu was thirty-two years old he became the father of Sarug.
 24 Sarug lived two hundred and seven years after the
 25 birth of Sarug, and had other sons and daughters. When Sarug was thirty years old he became the father of Nahor.
 26 Nahor lived two hundred years after the birth of Nahor, and
 had other sons and daughters. When Nahor was twenty-nine years old he became the father of Thare. Nahor lived one hundred and nineteen years after the birth of Thare, and had other sons and daughters. When Thare was seventy years old he became the father of Abram, Nahor and Aran.

10-26: 1 Par 1, 24-27; Lk 3, 34ff.
 18: 1 Par 1, 25.

20-24: 1 Par 1, 26.
 26: Jos 24, 2; 1 Par 1, 27.

11, 12: According to the Greek text, Arphachsad was the father of Cainan and the grandfather of Sale. St. Luke made use of this Greek text (3, 36).

II: THE PATRIARCH ABRAHAM

27 THESE ARE THE DESCENDANTS of Thare.
28 *Thare* Thare was the father of Abram, Nahor and
Aran. Aran became the father of Lot.
29 Aran died before his father Thare in the
land of his birth, in Ur of the Chaldees. Abram and Nahor
married. Abram's wife was Sarai and Nahor's wife was
Melcha, the daughter of Aran, father of Melcha and Jescha.
30.31 Now Sarai was barren; she had no children. Thare took
his son Abram and his grandson Lot, the son of Aran, and
his daughter-in-law Sarai, the wife of his son Abram, and
led them from Ur of the Chaldees toward the land of
Chanaan; but when they reached Haran, they settled there.
32 The lifetime of Thare was two hundred and five years; and
he died in Haran.

2 1 The LORD said to Abram:

Abram's Call "Leave your country, your kinsfolk
and First and your father's house,
Blessing for the land which I will show you;
I will make a great nation of you.
I will bless you, and make your name
great,
so that you shall be a blessing.
I will bless them that bless you,
and curse them that curse you.
In you shall all the nations of the earth
be blessed."

29: 17, 15; 20, 12. 2: 17, 6; Sir 44, 20; Rom 4, 17-22.
31: Jos 24, 3; Neh 9, 7; Jdt 5, 6-9; 3: 18, 18; 22, 18; Acts 3, 25; Gal
Acts 7, 4. 3, 8.
12, 1: Acts 7, 3; Heb 11, 8.

11, 29: According to many, Jescha was Sarai. If this opinion is correct, Abram's wife was also his niece. But cf 20, 12.

12, 3: The first of the blessings given to Abram and repeated later to Isaac and Jacob (26, 4; 28, 14).

4 Abram went away as the LORD had commanded him, and Lot went with him. Abram was seventy-five years old when
 5 he left Haran. Abram took Sarai his wife, Lot his brother's son, all the property they had acquired and the persons they had got in Haran; and they departed for the land of Chanaan.
 6 When they came to the land of Chanaan, Abram passed through the land to the sacred place at Sichem, to the terebinth of More. At that time the Chanaanite was in the land.

7 The LORD appeared to Abram, and said, "To your descendants I will give this land." So Abram built an altar there to the LORD, who had appeared to him. He moved from there to the mountain east of Bethel, and pitched his tent, having Bethel to the west and Ai to the east. He built an altar there to the LORD and called on the name of
 9 the LORD. Then Abram journeyed on toward the Negeb.

10 Now there was a famine in the land and
Abram in Abram went down to Egypt to sojourn
Egypt during there; for the famine in the land was severe.
 11 *a Famine* When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful to behold. When the
 12 Egyptians see you, they will say, 'She is his wife'; then they will kill me, but will spare you. Therefore, say you are my sister so that I may be treated well on your account, and my life may be spared for your sake." When Abram came to Egypt, the Egyptians saw that the woman was very beau-

4: 11, 31; Jos 24, 3.
 5: Acts 7, 4.

7: Ex 33, 1; Dt 34, 4; Acts 7, 5.
 10: 26, 1ff.
 13: 20, 12f; 26, 7.

12, 5: Neither Abram nor Lot had had any children as yet.
Persons: refers to all the servants they had bought or acquired in any other way.

12, 6: In all probability the author refers to a Chanaanite shrine. Later Sichem became a sacred place for Abraham, Isaac, Jacob and their descendants. Cf 35, 4.

15 tiful. Pharao's princes saw her and they praised her to
 16 Pharao. And the woman was taken to Pharao's house. | He
 treated Abram well on her account so that he received flocks,
 herds, he-asses, men-servants, maid-servants, she-asses and
 camels.

17 But the LORD struck Pharao and his household with
 18 great plagues because of Sarai, Abram's wife. Then Pharao
 19 summoned Abram and said, "Why have you done this to
 20 me? Why did you not tell me she was your wife? | Why
 did you say she was your sister and let me marry her? Here
 now is your wife; take her and go." Then Pharao gave his
 men orders concerning Abram; and they sent him away with
 his wife and all that belonged to him.

13 1 Abram went up from Egypt to the Negeb,
 2 *Abram and*
 3 *Lot Part* he and his wife and all that belonged to
 him, and Lot with him. Now Abram was
 very rich in cattle, silver and gold. He jour-
 neyed by stages from the Negeb to Bethel
 4 to the place where his tent had been before, between Bethel
 and Ai. At the place where the altar was which he had
 previously built there, Abram called on the name of the
 LORD.

5 Lot, who went with Abram, also had flocks, herds and
 6 tents, so that the land would not support them dwelling
 7 together; for their possessions were so great that they could
 not dwell together. And there was strife between the herdsmen
 of Abram's cattle and the herdsmen of Lot's cattle. At
 8 that time the Chanaanite and the Pherezite dwelt in the
 land. Then Abram said to Lot, "Let there be no strife
 9 between you and me, nor between my herdsmen and your
 herdsmen; for we are kinsmen. Does not the whole land

17: Ps 104 (105), 14.
 13, 1: 12, 10.

2: Ps 111 (112), 1ff; Prv 10, 22.
 3: 12, 8.
 4: 12, 7.

lie before you? Withdraw from me. If you go to the left, I will go to the right; or if you take the right, then I will go to the left." Then Lot looked about and saw that the whole region of the Jordan toward Segor was well-watered — this was before the LORD destroyed Sodom and Gomorra — like the LORD's garden or like Egypt. So Lot chose for himself the whole region of the Jordan and journeyed eastward. Thus they separated from each other. Abram dwelt in the land of Chanaan, while Lot dwelt in the cities of the Jordan region, pitching his tent near Sodom. Now the men of Sodom were wicked, and sinned exceedingly against the LORD.

The LORD said to Abram, after Lot had parted from him, "Raise your eyes, and to Hebron from where you are now look to the north and the south and the east and the west. All the land which you see I will give to you and your posterity forever. I will make your posterity as the dust of the earth; if anyone can count the grains of dust, your posterity can also be counted. Arise, walk the length and breadth of the land, for to you I will give it." Abram moved his tent and came to dwell by the terebinths of Mamre which are at Hebron; and he built an altar there to the LORD.

In the time of Amraphel king of Sennaar, Expedition of Arioch king of Ellasar, Chodorlahomer the Four Kings king of Elam, and Thadal king of Gutium, these kings waged war against Bara king of Sodom, Bersa king of Gomorra, Sennaab king of Adama, Semeber king of Seboim, and the king

13: 18, 20; Ez 16, 49; 2 Pt 2, 6ff; 14: 28, 14.
Jude 1, 7. 15: 12, 7; Acts 7, 5; Gal 3, 16.

16: 22, 17.

3 of Bala — that is, Segor. These other kings formed an alliance in the valley of Siddim — that is, the Salt Sea.
 4 Twelve years they had been subject to Chodorlahomor, but
 5 in the thirteenth year they rebelled. In the fourteenth year
 came Chodorlahomor and the kings with him. They de-
 feated the Raphaim in Astharoth-charnaim, the Zuzim in
 6 Ham, the Emim in Save-cariathaim, | the Horrites in the
 mountains of Seir, as far as El-pharan, close by the desert.
 7 Then they turned back and came to En-mesphat — that is,
 Cades — and subdued all the country of the Amalecites,
 and also the Amorrites, who dwelt in Hasason-thamar.
 8 Then the king of Sodom and the king of Gomorra, the
 king of Adama, the king of Seboim and the king of Bala
 — that is, Segor — went out, and they drew up in battle
 9 against them in the valley of Siddim: against Chodorla-
 homor king of Elam, Thadal king of Gutium, Amraphel
 king of Sennaar, and Arioch king of Ellasar, four kings
 10 against five. Now the valley of Siddim was full of bitumen
 pits; and as the kings of Sodom and Gomorra fled, they
 11 fell there, but the rest fled to the mountain. The victors
 12 took all the goods of Sodom and Gomorra and all their
 provisions, and went their way; they also took Lot, Abram's
 13 nephew, and his goods, for he had been living in Sodom.
 14 Then came a fugitive and reported to Abram the Hebrew,
 who was living near the terebinths of Mamre the Amorrite,
 a kinsman of Eschol and Aner; these were allies of Abram.

14 When Abram heard that his kinsman had
Abram Pursues been taken prisoner, he called out three
and Defeats hundred and eighteen of his trained men,
the Kings born in his house, and went in pursuit as
 15 far as Dan. He and his servants formed
 parties against them by night, defeated
 them and pursued them as far as Hoba, north of Damascus.

- 16 He recovered all the goods; and his kinsman **Lot** and his goods he also recovered, besides the women and the people.
- 17 When Abram returned from the defeat of Chedorlahomor and the kings with him, the king of Sodom went out to meet Abram in the valley of **Save** — that is, the king's valley.
- 18 Then Melchisedec, the king of Salem, *Melchisedec* made an offering of bread and wine; for *Blesses Abram* he was a priest of the Most High God. He blessed Abram and said,
- 19 "Blessed be Abram by the Most High God,
creator of heaven and earth.
- 20 Blessed be the Most High God,
who has delivered your enemies into
your hand."

Then Abram gave him a tenth of everything.

- 21 The king of Sodom said to Abram, "Give me the people, keep the goods for yourself." But Abram answered him, "I raise my hand to the **LORD** God Most High, creator of heaven and earth, that I will not take thread or sandal-strap or anything that is yours, lest you should say, 'I have made Abram rich'; nothing but what the young men have eaten, and the share of those who accompanied me. Let Aner, Eschol and Mamre take their share."

- 15 1 After these things the word of the **LORD** came to Abram in a vision,

18: Ps 109 (110), 4; Heb 5, 6. 10;
7, 1.

14, 18: It is certain that Melchisedec was a true priest. According to St. Paul, he was a type of our Lord. Cf Heb 7.

14, 22: *Raise my hand*: in token of an oath.

"Fear not, Abram, I am your shield;
your reward shall be very great."

2 And Abram said, "O Lord God, what will you give me?
I am childless, and the steward of my house is Eliezer."
3 Abram also said, "To me you have given no descendants;
4 the slave born in my house will be my heir." But the word
5 of the LORD came to him, "He shall not be your heir; your
heir shall be one of your own flesh." Then the LORD led
him outside and said, "Look at the heavens and, if you can,
count the stars." And he said to him, "So shall your pos-
6 terity be." Abram believed the LORD, who credited the act
7 to him as justice. He said to him, "I am the LORD, who
brought you from Ur in Chaldea, to give you this land to
8 possess." But he said, "O LORD God, how am I to know
that I shall possess it?"

9 He answered him, "Bring me a heifer three
The Sign of years old, a she-goat three years old, a ram
the Covenant three years old, a turtledove and a young
10 pigeon." He brought him all these and cut
them in two, and laid each half opposite
11 the other; but the birds he did not cut in two. Birds of
prey swooped down on the carcasses, but Abram drove
12 them off. As the sun was setting, Abram fell into a deep
13 sleep; and terror came upon him, a great darkness. The

4: 17, 16.

5: Sir 44, 20; Rom 4, 18; Heb 11,
12.

6: Rom 4, 3, 9, 22; Gal 3, 6; Jas
2, 23.

7: 12, 1; Ex 32, 13; Neh 9, 7f;

Acts 7, 2.

13: 6, 7; 12, 40f; Nm 20, 15; Jdt
5, 9f; Is 52, 4.

15, 6: When Abram thus manifested his faith, God made him really holy and therefore worthy of divine reward.

15, 10: Abram knew that God was to give him a sign or token. Since this must have been a common way of drawing up a solemn contract, Abram knew how to prepare the animals properly.

15, 12: *A great darkness*: Abram in his ecstasy was enveloped in darkness, and fear took hold of him.

LORD said to Abram, "Know for certain that your posterity will be strangers in a land not their own; they shall be subjected to slavery and shall be oppressed four hundred years.

14 But I will judge that nation which they shall serve, and
 15 afterward they shall go free with great possessions. And
 16 you shall go to your fathers in peace, and be buried at a good old age. In the fourth generation they shall return here; for the wickedness of the Amorrites is not yet complete."

17 Now when the sun had set and it was dark, a smoking oven and a fiery torch passed between the pieces. On that day the LORD made a covenant with Abram, saying, "To your posterity I will give this land, from the river of Egypt to the Great River [the Euphrates], the land of the Cinites, Cenezites, Cedmonites, Hethites, Pherezites, Raphaim, Amorrites, Chanaanites, Gergesites and Jebusites."

16 1 Sarai, Abram's wife, had borne him no children. She had an Egyptian maid named Agar. Sarai said to Abram, "The LORD has kept me from bearing; go in to my maid; perhaps I shall get children through her."
 2 *Birth of Ismael*
 3 Abram listened to Sarai. | After Abram had lived ten years in the land of Chanaan, Sarai his wife took Agar, her Egyptian maid, and gave her to Abram, her husband, to be his wife. | And he went in to Agar, and she conceived. When she was aware that she had conceived, she looked with disdain on her mistress. Then Sarai said to Abram, "The injury done me is your fault! I gave my maid to your em-

14: Ex 3, 8. 21f.
 16: 3 Kgs 21, 26.

18: Ex 32, 13.
 16, 2: Gal 4, 22.

15, 17: Probably a flame of fire shot out from the midst of the smoking oven. The smoke and fire represented the presence of God.

brace and when she was aware that she had conceived she looked on me with disdain. The LORD judge between you and me!" Abram answered Sarai, "Your maid is in your power; do to her what seems good to you." Then Sarai humiliated her, and she fled from her. Afterward an angel of the LORD found her beside a spring of water in the desert, the spring on the road to Sur. He said, "Agar, maid of Sarai, where have you come from and where are you going?" She answered, "I am fleeing from my mistress Sarai." The angel of the LORD said to her, "Return to your mistress and submit to her authority." The angel of the LORD added, "I will so multiply your posterity that it shall be too many to count." The angel of the LORD also said to her:

"You are with child,
and shall bear a son;
You shall call him Ismael,
because the LORD has heard of your
humiliation.

12 "He shall be a wild ass of a man,
 his hand against everyone,
And everyone's hand against him;
 he shall dwell apart, opposing all his
 kinsmen."

13 She named the LORD, who spoke to her: "You are the God of vision"; for she said, "Have I really seen God and remained alive after my vision?" Therefore the well was called Beer-lahai-roi. It is between Cades and Barad.

10: 17, 20; 21, 13. 18; 25, 12-18. 12: 21, 20.

16, 11: Ismael means "God hears."

16, 14: *Beer-lahai-roi*: meaning "the well where one sees (God) and lives."

15 So Agar bore Abram a son; and Abram called his son
 16 whom Agar bore, Ismael. Abram was eighty-six years old
 when Agar bore him Ismael.

17 1 When Abram was ninety-nine years old, the
Covenant of Circumcision LORD appeared to him and said, "I am God the Almighty. Walk in my presence and be perfect. I will make my covenant between you and me, and will multiply you exceedingly." Abram fell prostrate, and God spoke to him thus, "This is my covenant with you: You shall be the father of a multitude of nations; you shall no longer be called Abram, but your name shall be Abraham; for I will make you the father of a multitude of nations. I will make you exceedingly fruitful; I will make nations of you, and kings shall descend from you. I will establish my covenant between you and me and your descendants after you throughout their generations, as a perpetual covenant, that I may be a God to you and to your descendants after you. I will give you and your descendants after you the land of your sojourning, all the land of Chanaan as a perpetual possession; and I will be their God."

9 God also said to Abraham, "You shall keep my covenant, you and your descendants after you throughout their generations. This is my covenant which you shall keep, between you and me and your descendants after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskin; it shall be a token of the covenant

15: Gal 4, 22.
 17, 1: 35, 11; Ex 6, 3.

2: 12, 2; 13, 16; 22, 17; Ex 32, 13.
 4: Sir 44, 20-23; Rom 4, 17.
 5: Neh 9, 7.

7: Ps 104 (105), 42; Lk 1, 72;
 Gal 3, 16.
 8: Ex 32, 13; Dt 1, 8; 14, 2; Lk
 1, 55; Acts 7, 5.
 10: Jn 7, 22; Acts 7, 8; Rom 4, 11.
 11: Sir 44, 21.

17, 1: *Walk in my presence:* i. e., conduct yourself as though you always see Me.

17, 5: The traditional meaning of Abraham is "father of a multitude." Abram means "high father" or "mighty father."

12 between you and me. He that is eight days old among you shall be circumcised, every male throughout your generations, including the slave born in your house, or bought
 13 with money from any foreigner, not of your own race. Both he that is born in your house and he that is bought with your money must be circumcised. My covenant shall be in
 14 your flesh as a perpetual covenant. If any male have not the flesh of his foreskin circumcised, that person shall be cut off from his people; he has broken my covenant."

15 God said to Abraham, "Sarai your wife you
 16 *Isaac's Birth* shall not call Sarai but Sara. I will bless
 Promised her, and will also give you a son by her;
 yes, I will bless her, and she shall be the
 mother of nations; kings of peoples shall
 17 descend from her." And as Abraham fell prostrate, he
 laughed and said to himself, "Shall a son be born to one
 who is a hundred years old? Shall Sara who is ninety bear
 18 a child?" Then Abraham said to God, "Oh, that Ismael may
 19 live in your favor!" God answered, "No, but Sara your
 wife shall bear you a son, and you shall call him Isaac.
 I will establish my covenant with him as a perpetual cove-
 nant for his descendants after him.
 20 "As for Ismael, I have heard you. I will bless him and
 make him fruitful and multiply him exceedingly. He shall
 become the father of twelve princes, and I will make him a
 21 great nation. But my covenant I will establish with Isaac,

12: Lv 12, 3; Lk 1, 59; 2, 21.
 16: 18, 10; Gal 4, 23.
 17: Rom 4, 19; Heb 11, 11f.

19: 21, 2; Ex 32, 13.
 20: 16, 10; 21, 13, 18; 25, 12-16.
 21: 21, 2; 26, 2-5; Rom 9, 7.

17, 15: No reason is given by God for the change in the name of Abraham's wife, nor do the widely accepted meanings of Sarai ("my princess") and Sara ("princess") make it clear.

17, 16: The Greek and the Vulgate speak here of the son to be born, Isaac, rather than of Sara.

17, 19: The idea of laughter is contained in the root of the word "Isaac."

22 whom Sara shall bear to you at this time next year." And when he had finished talking with him, God left Abraham.

23 Then Abraham took his son Ismael, and *Abraham and* all who were born in his house, and all *His Household* who had been bought with his money, *Circumcised* every male in his household, and he circumcised the flesh of their foreskin on that very day, as God had commanded him.

24 Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin. That very day Abraham and his son Ismael were circumcised. All the male members of his household, including the slaves born in his house or bought with money from a foreigner, were circumcised with him.

18 1 Now the LORD appeared to him by the terebinths of Mamre as he sat at the entrance of his tent in the heat of the day.
Isaac's Birth Announced

2 And when he raised his eyes he saw three men standing at a distance from him. As soon as he saw them, he ran from the entrance of the tent door to meet them, and bowed down to the earth, | and said, "My Lord, if I find favor with you, do not pass by your servant. Let a little water be brought that you may wash your feet; and then rest yourselves under the tree. Since you have come to your servant, I will bring you a little food that you may refresh yourselves; then you may go on." They replied, "Do as you have said."

6 Then Abraham hastened into the tent to Sara and said, "Quick, three measures of fine flour! Knead it, and make

24: 17, 10; Sir 44, 21; Rom 4, 11. 18, 2: Heb 13, 1f.

18, 5: When a man stood thus before the tent of a stranger, it was understood that he was asking for hospitality.

7 loaves." And he ran to the herd, picked out a good, tender bullock, and gave it to the servant who hastened to prepare it. Then he took curds and milk and the bullock which had been prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, "Where is Sara your wife?" He answered, "She is in the tent." ¶ "I will surely return to you at this time next year," he said, "and Sara your wife shall have a son." Sara was listening inside the entrance of the tent. Now Abraham and Sara were old, advanced in years; and Sara no longer had periods as is customary with women. So Sara laughed to herself and said, "Now that I am grown old and my husband is old, shall I have pleasure?" The LORD said to Abraham, "Why did Sara laugh, saying, 'Shall I indeed bear a child, though I am old?' ¶ Is anything too wonderful for the LORD? At this time next year I will return to you, and Sara shall have a son." But Sara denied it, saying, "I did not laugh"; for she was afraid. But he said, "You did laugh."

16 Then the men set out from there and looked
Ruin of Sodom toward Sodom; and Abraham walked with
 17 *and Gomorra* them to escort them on their way. The LORD
Foretold said, "Can I keep from Abraham what I
 18 am about to do? For Abraham shall surely
 become a great and powerful nation, and all
 19 the nations of the earth shall be blessed in him. Indeed, I
 have chosen him, that he may charge his sons and his house-
 hold after him to observe the way of the LORD, doing what
 is good and right, so that the LORD may fulfill for Abraham

10: 17, 19; 21, 1; Rom 9, 9.

11: 17, 17; Rom 4, 19; Heb 11,

11f.

14: Mt 19, 26; Mk 10, 27; Lk 1,

37; 18, 27; Rom 4, 21.

18: Lk 1, 55.

18, 9: By their knowledge of Sara's name, they intimated that they were not ordinary men. They knew her before they had seen her.

18, 10: The One who in the rest of the story is called "LORD" now speaks for the three.

20 what he has promised him." Then the LORD said, "Because the outcry against Sodom and Gomorrah is great, and their sin is very grave, I will go down to see whether they have done all that the outcry which has come to me indicates; if not, I will know." So they turned from there, and went toward Sodom, while Abraham remained standing in the presence of the LORD.

23 Abraham drew near and said, "Will you destroy the good with the wicked? If there be fifty just men in the city, will you then destroy the place and not spare it for the sake of the fifty just men within it? Far be it from you to do such a thing as kill the just with the wicked, treating just and wicked alike! Far be it from you! Shall not the judge of all the earth act justly?" And the LORD said, "If I find that there are fifty just men in the city, I will spare the whole place for their sake." Abraham answered, "I have ventured to speak to the Lord though I am but dust and ashes. What if there be five less than fifty just men? Will you destroy the whole city on account of five?" He said, "I will not destroy it if I find forty-five there." And Abraham spoke to him again, "What if forty be found there?" He said, "I will not do it for the sake of the forty." 30 Then he said, "O LORD, be not angry if I speak; what if thirty be found there?" He answered, "I will not do it if I find thirty there." Abraham said, "I have ventured to speak to the LORD, what if twenty be found there?" And he said, "I will not destroy it for the sake of the twenty." 32 Abraham said again, "O LORD, be not angry if I speak once more; what if ten be found there?" He said, "I will not destroy it for the sake of the ten." The LORD departed after he had finished speaking to Abraham; and Abraham returned to his place.

20: 19, 13; Is 3, 9; Lk 17, 28; Jude 1, 7. 25: Dt 32, 4; Jb 8, 3. 20.

18, 22: Abraham remained alone with the LORD while the other two departed.

19 1 Now the two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. When Lot saw them, he rose to meet them, and falling prostrate to the earth, he said, "Come aside, my lords, into the house of your servant, stay overnight and bathe your feet; then you may arise early, and go on your way." They said, "No, we shall pass the night in the public square." But he urged them so strongly that they turned aside and entered his house; and he prepared a meal for them, and baked unleavened bread, and they ate. They had not yet retired when the townsmen, the men of Sodom, all the people from every quarter, both young and old, surrounded the house, and called Lot, and said to him, "Where are the men who came to your house tonight? Bring them out that we may abuse them." Lot went out to the men, and shut the door behind him, and said, "I entreat you, brethren, do not act wickedly. I have two daughters who have not known man. Let me bring them out to you; do as you please with them. Only do nothing to these men, for they have come under the shelter of my roof." But they said, "Stand back! This fellow came in as a stranger, and he would play the judge! Why, we will treat you worse than we will them!" Then they pressed hard against Lot, and drew near to break in the door. But the visitors reached out their hands, and drew Lot back into the house with them, and closed the door. Those who were at the door of the house they struck with blindness, from the least to the greatest, so that they could not find the door.

2: Heb 13, 1f.

4-9: Jgs 19, 22-25; Jude 1, 7.
9: 13, 12; 2 Pt 2, 7f.

19, 5: This commotion gives evidence of the thorough wickedness of the Sodomites. Cf 13, 13.

12 Then they said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, take them out of the place; for we are about to destroy this place, because the outcry against them has become so great before the LORD that he sent us to destroy it." Lot went out therefore to speak to his intended sons-in-law, and said, "Come, leave this place; for the LORD shall destroy the city." But they thought he was jesting.

13 When morning came, the angels urged Lot on, saying, "Come, take your wife and your two daughters here, lest you perish in the punishment of the city." And as he lingered the visitors took him, his wife and his two daughters by the hand, through the mercy of the LORD toward him,

14 17 and led him forth, and set him outside the city. When they had brought them forth, they said, "Flee for your life; do not look behind you nor stop anywhere in the valley; flee to the hills, lest you perish." But Lot said to them, "No,

15 18 my lords; surely, your servant has found favor with you, and great is the mercy which you have shown me in saving my life. I cannot flee to the hills, lest the disaster overtake me

16 19 and I die. But there is a city nearby to which I can flee; it is a little one. Let me save myself there; it is a little one, is it not? So let me live." He said to him, "I grant you this favor also; I will not destroy the city of which you speak.

20 21 Make haste, seek safety there; for I can do nothing till you arrive there." Therefore the city was called Segor.

12: 2 Pt 2, 7. 9.

17: Wis 10, 6.

22: Wis 10, 6.

19, 22: God had decided not to destroy the city until Lot had reached a safe distance. *Segor*: a term signifying "small."

23 The sun had risen on the earth when Lot entered Segor. The LORD poured down on Sodom and Gomorra sulphur and fire from the LORD out of heaven. He overthrew those cities and the whole region, all the inhabitants of the cities and the plants of the soil.

24 *Destruction
of Sodom
and Gomorra* 25 But his wife who was behind him looked back, and became a pillar of salt.

27 Early in the morning Abraham came to the place where he had stood before the LORD. He looked toward Sodom and Gomorra and toward the whole region and saw smoke rising from the earth as though from a furnace.

29 While God destroyed the cities of the region, he remembered Abraham, and led Lot away from the catastrophe, when the cities where Lot lived were overthrown.

30 Lot went up from Segor, and lived in the hills with his two daughters; for he was afraid to live in Segor. He and his daughters lived in a cave. Then the elder said to the younger, "Our father is old, and there is no man in the land to marry us as is the custom everywhere. Let us give our father wine to drink, then lie with him, that we may have offspring by our father." So they gave their father wine to drink that night, and the elder went in, and lay with her father; but he did not know of it when she lay down, or when she arose. The next day the elder said to the younger, "Last night I lay with my father. Let us give him wine to drink tonight also; then you go in, lie with him that we may have offspring by our father." So they gave their father wine to drink that night also, and the younger went and lay with him; but he did not know of it

24: Is 1, 9; 13, 19; Lam 4, 6; Lk 17, 29; 2 Pt 2, 6. 25: Dt 29, 23; Jer 50, 40; Am 4, 11.
26: Wis 10, 7; Lk 17, 32.

36 when she lay down, or when she arose. Thus both daughters of Lot were with child by their father. The elder bore a son, and called him Moab. He is the father of the Moabites of the present day. The younger also bore a son, and called him Ben-ammi. He is the father of the Ammonites of the present day.

20 1 Abraham journeyed from there toward the land of the Negeb, and dwelt between Cades and Sur. When he sojourned in Gerara, Abraham said of Sara his wife, "She is my sister." So Abimelech, king of 2 Gerara, sent and took Sara. But God came to Abimelech in 3 a dream by night and said to him, "You shall die because 4 of the woman you have taken; for she is married." Now 5 Abimelech had not approached her; so he said, "Lord, will 6 you slay an innocent people? Did not he himself say to me, 'She is my sister'? and did not she herself say, 'He is 7 my brother'? With a sincere heart and with clean hands 8 I have done this." Then God said to him in the dream, 9 "I know that you have done this with a sincere heart. It was I who kept you from sinning against me; therefore I 10 did not allow you to touch her. Therefore, restore the man's wife; since he is a prophet he will pray for you that 11 you may live. But if you do not restore her, know that you will surely die, you and all that are yours." So Abimelech rose early in the morning, and calling his servants, told them all these things. And the men were very much afraid.

9 Abimelech called Abraham, and said to him, "What have you done to us? And how have I offended you that you should bring down on me and my kingdom a great sin? No one should be treated as you have treated me."

10 Abimelech also said to Abraham, "What had you in mind in doing this thing?" Abraham answered, "I thought, 'Surely there is no fear of God in this place; and they will

37: Dt 2, 9.38: Dt 2, 19.
20, 4: 18, 23.

12 kill me on account of my wife!' Besides, she is indeed my sister, my father's daughter but not my mother's; and she
 13 became my wife. When God brought me out of my father's house, I said to her, 'This favor you must do to me; in every place to which we shall go, say of me that I am your brother.' "

14 Then Abimelech took flocks and herds and cattle, men and women servants, and gave them to Abraham, and restored Sara his wife to him, and said, "My land is before you; settle wherever it pleases you." To Sara he said, "I am giving your brother a thousand pieces of silver; it is your compensation in the eyes of all who are with you; and before all men you are vindicated." Then Abraham prayed to God; and God cured Abimelech and his wife and maid-servants, and they bore children. For the LORD had closed the wombs of Abimelech's household because of Sara, the wife of Abraham.

1 1 The LORD looked after Sara as he had said;
The Birth and the LORD did to Sara as he had promised.
 2 *Circumcision of Isaac* Sara conceived and bore Abraham a son in his old age at the time which God had promised. And Abraham called the son whom
 3 Sara bore him, Isaac. When his son Isaac
 4 was eight days old, Abraham circumcised him as God had
 5 commanded him. Abraham was one hundred years old when
 6 his son Isaac was born to him. Sara said, "God has given me
 7 cause for laughter, and whoever hears of it will laugh with
 me." Again she said, "Who would have said to Abraham

12: 12, 13.
 21, 1: 17, 19; 18, 10.

2: Gal 4, 23; Heb 11, 11.
 3: Mt 1, 2; Lk 3, 34.
 4: 17, 10; Acts 7, 8.

20, 16: Abimelech wishes to exonerate Sara from all blame and to propitiate her with gifts.

that Sara would nurse children? Yet I bore him a son in his old age."

8 The child grew and was weaned; and Abraham gave a great feast on the day of his weaning.

9 Sara saw the son of Agar the Egyptian,
Ismael and whom she bore to Abraham, playing with
10 *Agar Expelled* her son Isaac. She said to Abraham, "Cast
 out this slave-girl with her son; for the
 son of this slave-girl shall not be heir
11 with my son Isaac." The matter was very distressing to
12 Abraham on account of his son. But God said to Abraham,
 "Be not distressed on account of the boy and your slave-
 girl; heed all that Sara says to you; for through Isaac
13 shall your descendants be called. But I will also make the
 son of the slave-girl a great nation because he is your
 offspring."

14 Abraham rose early in the morning, took bread and a
 bottle of water, and gave them to Agar, placing them
 on her shoulder. Then he dismissed her with the child.
 She departed, and wandered about in the desert of Bersabee.
15 When the water in the bottle was gone, she left the child
16 under a bush. Then she went and sat opposite the place at
 about the distance of a bowshot; for she said, "Let me not
17 see the child die." As she sat opposite the spot, the child
 cried aloud. God heard the boy's cry, and the angel of God
 called to Agar from heaven, and said to her, "What is the
 matter, Agar? Fear not; for God has heard the boy's cry in
18 this plight of his. Rise up, take the boy, be assured in his
 regard; for I will make him a great nation."

19 Then God opened her eyes, and she saw a well. She
 went and filled the bottle with water and gave the boy a

10: Gal 4, 30.

12: Rom 9, 7; Heb 11, 18.

21, 9: *Playing with:* i. e., making sport of. Cf Gal 4, 29.

21, 17: *In this plight of his:* the Hebrew text has literally,
 "the place where he is."

20 drink. God was with the boy, and he grew up. He lived
 21 in the desert and became an expert Bowman. He lived in
 the desert of Pharan; and his mother chose a wife for him
 from the land of Egypt.

22 At that time Abimelech and Phichol, the
Abraham commander of his army, said to Abraham,
in Bersabee "God is with you in everything you do.
 23 Therefore, swear to me by God that you
 will not deal falsely with me nor with my
 children nor with my descendants. As I have treated you
 24.25 with kindness, so must you treat me and the land in which
 you live as a stranger." Abraham said, "I will swear." But
 26 he chided Abimelech about a well which Abimelech's men
 had seized by force. Abimelech said, "I do not know who
 did this; you did not tell me, nor did I hear of it till today."
 27 Then Abraham took sheep and cattle and gave them to
 28 Abimelech; and the two men made a covenant. Abraham
 29 set apart seven ewe lambs of the flock. But Abimelech said
 30 to Abraham, "What do these seven ewe lambs mean which
 31 you have set apart?" He said, "Take these seven ewe lambs
 32 from me, to be proof for me that I dug this well." Therefore
 that place was called Bersabee, because both of them
 33 took an oath there. So they made a covenant at Bersabee.
 Then Abimelech and Phichol, the commander of his army,
 33 returned to the land of the Philistines. Abraham planted a
 34 tamarisk tree at Bersabee where he called on the name of
 the LORD, the everlasting God. Abraham sojourned a long
 time in the land of the Philistines.

21, 21: Agar herself had come from Egypt.

21, 30: Abimelech by accepting the gift acknowledged that
 Abraham owned the well, even though it was in his territory.

21, 32: *Bersabee*: the word means "the well of the oath."
 Cf 26, 33.

22 1 After these events God put Abraham to a test. He said to him, "Abraham." He answered, "Here I am." ¶ God said, "Take your only son Isaac whom you love and go into the district of Moria, and there offer him as a holocaust on the hill which I shall

2 *Sublime Obedience of Abraham*

3 point out to you." Early in the morning Abraham harnessed his ass, took with him two of his servants and his son Isaac, and cut wood for the holocaust. Then he set out on his journey to the place which God had indicated to

4 him. On the third day he looked up and saw the place at

5 a distance. He said to his servants, "Stay here with the ass while the boy and I go there to worship; then we shall come

6 back to you." Abraham took the wood for the holocaust and put it upon his son Isaac while he himself carried the

7 fire and the knife. As they walked together, ¶ Isaac said to his father Abraham, "Father." He answered, "Yes, son!" He said, "You have the fire and the wood, but where is the

8 sheep for the holocaust?" Abraham replied, "God himself will provide the sheep for the holocaust, my son." And they went on together.

9 When they arrived at the place of which God had told him, Abraham built an altar there and arranged the wood on it. Then he bound his son Isaac and laid him on the

10 wood upon the altar. Abraham stretched out his hand,

11 and took the knife to kill his son. But an angel of the

12 LORD called to him from heaven, "Abraham, Abraham!" He answered, "Here I am." ¶ He said, "Do not lay a hand on the boy; do nothing to him. I know now that you fear God, since you have not withheld your only son from me."

13 Abraham looked about and saw a ram caught by its horns in the bush. He went and took it, and offered it as a holocaust in place of his son. Abraham named the place,

2: 2 Par 3, 1; 1 Mc 2, 52; Heb
11, 17.

9: Jas 2, 21.
10: Wis 10, 5.

22, 14: *Yahweh-yireh*: can mean either "the LORD provides" or "the LORD sees."

"Yahweh-yireh." Hence even to this day people say, "On the mountain of the LORD provision will be made."

15 Again the angel of the LORD called from heaven to
16 Abraham | and said, "I swear by myself, says the LORD,
since you have done this and have not withheld your only
17 son, | I will indeed bless you, and will surely multiply your
descendants as the stars of the heavens, as the sands on the
seashore. Your descendants shall possess the gates of their
18 enemies. In your descendants all the nations of the earth
19 shall be blessed, because you have obeyed me." Abraham
returned to his servants, and together they went to Bersabee
where Abraham made his home.

20 After these events, Abraham was told,
21 *News from Mesopotamia* "Melcha too has borne sons to your brother
22 Nahor: Us, the first-born, Buz, his brother,
23 Samuel, the father of Aram, | Chased, Ha-
zau, Pheldas, Jedlaph, and Bathuel." [Bath-
uel was the father of Rebecca.] Melcha bore these eight to
24 Nahor, Abraham's brother. As for his concubine, whose
name was Roma, she brought forth Tabee, Gaham, Thahas
and Maacha.

1 Sara lived one hundred and twenty-seven
2 *Death* years. She died in Cariath-arbe, that is,
and *Burial* Hebron, in the land of Chanaan. Abraham
of *Sara* prepared to mourn for Sara and weep over
3 her. He left the side of his dead wife and
4 said to the Hethites, "I am a stranger, a
sojourner among you; give me burial ground among you

16: Ex 32, 13; Lk 1, 73; Heb 6,
13f. 18: 12, 3; 18, 18; 26, 4; Acts 3,
17: 15, 5; Rom 4, 13; Heb 11, 12. 23, 4; Heb 11, 9.

22, 17: *Gates*: i. e., cities. Abraham's descendants would gain possession of their enemies' cities.

22, 24: *Concubine*: a wife of inferior order. As such, Roma did not possess equal rights, e. g., of inheritance, with Melcha.

5 that I may bury my dead." The Hethites answered Abraham, "Hear us, my lord, you are a mighty prince among us. Choose any of our tombs to bury your dead. None
 6 of us will refuse you a tomb for your dead." Abraham rose and bowed low before the Hethites, the natives of
 7 the land. He said to them, "If it is acceptable to you that
 8 I bury my dead, then hear me: ask Ephron, the son of
 9 Sohar, in my behalf to give me the cave of Machphela
 10 which he has at the end of his field. Let him sell it to me in
 11 your presence for its full value, as a burial ground." Now
 12 the Hethite Ephron, sitting among the Hethites, answered
 13 Abraham in the hearing of all his fellow citizens, "No, my
 14 lord! Hear me: I give you the field and the cave that is
 15 in it. In the presence of my people do I give it; bury your
 16 dead." Abraham bowed low before the natives of the land,
 17 and in their hearing said to Ephron, "If you are really
 18 willing, hear me. I will give you money for the field; accept
 19 it from me that I may bury my dead there." Ephron an-
 swered Abraham, "Hear me, my lord! A piece of land
 worth four hundred shekels of silver, what is that between
 you and me? Bury your dead in it." Abraham came to
 terms with Ephron and weighed out for him the sum he had
 mentioned in the hearing of the Hethites, four hundred
 shekels of silver of commercial standard. Thus Ephron's
 field in Machphela, facing Mamre, that is, the field, the cave
 and all the trees in the entire field, became the property of
 Abraham in the presence of all the Hethites, his fellow
 citizens. After this Abraham buried his wife Sara in the
 cave of the field at Machphela, facing Mamre, that is

16: Acts 7, 16.

17: 49, 30.

23, 6: *Mighty prince*: literally, "prince of God."

23, 10: *Fellow citizens*: literally, "all who come to the gates of his city," i. e., men of military age. Cf also 23, 18; 34, 24.

23, 16: Minted coins were not in use. Abraham counted out the silver pieces that were employed for business purposes by the merchants of that time.

20 Hebron, in the land of Chanaan. Thus the field with its cave passed from the Hethites to Abraham for use as a burial ground.

- 24 1 Abraham was now an old man well advanced in years. The LORD had blessed him in every way. Abraham said to the oldest servant of his household, who had charge of all his possessions, "Put your hand under my thigh | that I may adjure you by the LORD, the God of heaven and the God of earth, not to obtain a wife for my son from the women of the Chanaanites among whom I live, but to go to my land and kindred to obtain a wife for my son Isaac." The servant answered, "Perhaps the woman will not wish to follow me to this land; shall I then take your son back to the land from which you came?"
- 6 Abraham said to him, "Never take my son back there.
- 7 The LORD, the God of heaven, who took me from my father's house, from the land of my kindred, who spoke to me and swore to me, 'I will give this land to your descendants,' will send his angel ahead of you and you will obtain a wife for my son there. If the woman does not wish to follow you, you will be released from this oath;
- 9 but do not take my son back there." So the servant put his hand under the thigh of his master Abraham and swore an oath to him in this matter.
- 10 The servant then took ten of his master's camels and a variety of his master's valuables. He set out and journeyed

7: 12, 7; Gal 3, 16.

23, 20: Abraham had been promised the land of Chanaan by God. He wished to have graves for himself and Sara there.

24, 2f: This servant was Eliezer from Damascus. The ceremony signifies acknowledgment of the master's authority.

24, 7: A testimony to Abraham's belief in guardian angels and to his sublime trust in God.

24, 10: *Aram Naharaim*: somewhere in the vicinity of the Euphrates river, in northwest Mesopotamia.

11 to the city where Nahor lived in Aram Naharaim. In the evening, at the time when the women came out to draw water, he made the camels kneel near the well outside the city. Then he said, "LORD, God of my master Abraham, grant me success this day; be gracious to my master Abraham. I stand here at the spring, and the young women of the city are coming out to draw water. Now if I say to a young woman, 'Lower your jar that I may drink,' and she answers, 'Drink, and I will also water your camels,' she it is whom you have chosen for your servant Isaac. Thereby shall I know that you have shown your favor to my master." 15 He had not yet finished speaking when Rebecca came out, the daughter of Bathuel, son of Melcha, wife of Abraham's brother, Nahor. She came out with a jar on her shoulder.

16 The young woman was very beautiful, a virgin undefiled. She went down to the spring, filled her jar, and as she came up, the servant hastened to meet her and said, "If you please, let me drink a little water from your jar." 18 She answered, "Drink, sir," and quickly lowered the jar to her hand and gave him a drink. When she had given him the drink, she said, "I will draw water also for your camels until they have finished drinking." She quickly emptied her jar into the trough, hastened again to the well, and drew water for all the camels. All the while the man was watching her, waiting to learn whether or not the LORD 22 had made his trip successful. When the camels had finished drinking, the man took out a gold ring, a half shekel in weight, and he put on her wrists two gold bracelets weighing ten shekels. He said to her, "Tell me whose daughter 23 you are! Is there room in your father's house for us to stay overnight?" She answered him, "I am the daughter of

24, 14: Since God frequently manifested His will by the drawing of lots and in other ways, Eliezer was not presumptuous in offering this prayer.

24, 22: This was a nose-ring, in weight a half-shekel or a quarter of a pound. It was the custom to wear beautiful and costly rings. Cf Jb 42, 11.

25 Bathuel, son of Melcha, whom she bore to Nahor." She added, "We have plenty of straw and fodder, and there is
26 room to spend the night." Then the man bowed in wor-
27 ship to the LORD, I saying, "Blessed be the LORD, the God
of my master Abraham, whose constant favor to my master
has not ceased. I am on the way; the LORD has guided me
28 to the house of my master's kinsmen." Meanwhile the
maiden hastened to inform her mother's household of what
had happened.

29.30 Now Rebecca had a brother named Laban. As soon as
he saw the ring, and the bracelets on his sister's wrists, and
heard his sister Rebecca say, "Thus the man spoke to me,"
Laban hastened to the man at the spring. When he reached
31 the man he found him standing by the camels near the
spring. I He said, "Come in, blessed of the LORD! Why
should you stay outdoors when I have made ready the house,
32 as well as a place for the camels?" So the man went into
the house. Laban unloaded the camels, and provided them
with straw and fodder. Then he brought water for the man
himself and for those who were with him, to wash their
33 feet. Food was placed before the men, but he said, "I will
not eat before I have delivered my message." They an-
swered, "Speak."

34.35 So he said, "I am Abraham's servant. The
The Proposal of Marriage LORD has blessed my master abundantly so
that he has become a rich man. He has
given him flocks, herds, silver, gold, men
36 and women servants, camels and asses. My
master's wife Sara bore a son to my master in her old age,
37 and he has given him all his property. My master adjured
me, 'You must not choose a wife for my son from the
38 women of the Chanaanites in whose country I live, but you
shall go to my family and kindred to choose a wife for my
39 son.' I answered my master, 'Perhaps the woman will not
40 follow me.' He said, 'The LORD in whose sight I have
lived will send his angel with you and make your trip suc-

cessful. You will choose a wife for my son from my kindred and family; then will you be released from your oath to me. If you go to my kindred and they refuse you, you will be free from your oath to me.'

"Today when I came to the spring I said, 'LORD, God of my master Abraham, may you prosper the journey I am making! Here I stand at the spring; if I say to a girl coming out to draw water: Give me a little water from your jar to drink, and she answers me: Drink, and I will also draw water for your camels, she is the wife whom the LORD has chosen for my master's son.'

"I had not yet finished planning this when Rebecca came with her jar on her shoulder, went down to the spring, and drew water. I said to her, 'Give me a drink, please.' She quickly lowered her jar and said, 'Drink; and I will also water your camels.' So I drank and she also watered the camels. Then I asked her, 'Whose daughter are you?', and she replied, 'I am the daughter of Bathuel, son of Nahor, whom Melcha bore him.' Then I put the ring in her nose and the bracelets on her wrists. And I bowed and worshiped the LORD, blessing the LORD, the God of my master Abraham, who guided me along the right road to choose the daughter of my master's kinsman for his son. Now tell me whether my master can depend on your favor; if not, let me know that I may determine my course."

**50 Laban and his family answered, "This comes
Rebecca's from the LORD. We can say nothing at all
51 Kinsfolk to you. Here before you is Rebecca; take
Agree her and go. Let her be married to your
 master's son as the LORD has decided."**

**52 When Abraham's servant heard their an-
53 swer, he bowed to the ground before the LORD. He brought
 out silver and gold jewelry, and clothing, and gave them to
 Rebecca. He also gave costly presents to her brother and**

24, 49: Literally, "Whether you will be doing favor and fidelity to my master."

54 mother. Then he and the men with him had food and drink. They stayed overnight, and when they rose the next
 55 morning he said, "Let me go to my master." Her brother
 56 and mother answered, "Let the girl stay with us some days,
 57 say ten, and then she may go." But he said to them, "Do
 not detain me, because the LORD has prospered my journey;
 let me go and return to my master." Then they said, "Let
 us call the girl and ask her in person."

58 They called Rebecca and asked her, "Will you go with
 59 this man?" And she answered, "I will." So they let their
 60 sister Rebecca and her nurse go with Abraham's servant and
 his men. They blessed Rebecca and said,

"May you, sister, become a thousand times
 ten thousand,
 and may your descendants conquer the gates
 of their foes."

61 Then Rebecca and her maids mounted camels and followed
 the man. So the servant took Rebecca and departed.

62 Isaac had gone to the desert of Beer-lahai-roi; he was
 63 living in the district of the Negeb. One day toward eve-
 64 ning, when he went out in the field for a walk, he
 looked up and saw camels approaching. Rebecca too looked
 up, and when she saw Isaac she dismounted from the camel,
 65 and asked the servant, "Who is the man coming through
 the field toward us?" The servant said, "It is my master."
 Then she covered herself with her veil.

66.67 The servant told Isaac all he had done. Isaac led Re-
 becca into the tent and took her to wife. Because he loved
 her, Isaac was consoled for the loss of his mother.

62: 16, 14.

24, 55: It was customary for a marriage banquet to last many days. Since Rebecca's relatives would not be present at the marriage, they wished to have the celebration on the occasion of the engagement.

25 1 Abraham married another wife whose name
 2 *Other* was Cetura. She bore him Zamran, Jecsan,
 3 *Descendants* Madian, Madan, Jesboc and Sue. Jecsan
 of Abraham became the father of Saba and Dedan. The
 4 descendants of Dedan were the Assurim,
 the Latusim and the Loommim. The de-
 scendants of Midian were Ephraim, Epher, Henoch, Abida and
 Eldaa. All these were the descendants of Cetura.

5.6 Abraham gave Isaac everything he had. Abraham gave
 presents to his children by his concubines, and while yet
 alive sent them away eastward, to the land of the East apart
 7 from Isaac. Abraham's life span was one hundred and
 8 seventy-five years when he expired. He died at a good old
 9 age, an old man, after a full life, and was gathered to his
 10 kinsmen. His sons Isaac and Ismael buried him in the cave
 11 of Machphela, facing Mamre, in the field of Ephron the
 12 Hethite, the son of Sohar. Abraham was buried with his
 13 wife Sara in the field which he had bought from the
 14.15 Hethites. After the death of Abraham, God blessed his son
 16 Isaac, who made his home near Beer-lahai-roi.

12 These are the descendants of Abraham's son Ismael,
 13 whom Agar the Egyptian, Sara's maid, bore to Abraham.
 14.15 These are the names of Ismael's sons, in the order of their
 16 birth: Nabaioth, the first-born of Ismael, Cedar, Adbeel,
 Mabsam, | Masma, Duma, Massa, | Hadad, Thema, Jetur,
 Naphis and Cedma. These were the sons of Ismael and
 these are their names according to their villages and en-
 campments; twelve princes according to their tribes.

17 The length of Ismael's life was one hundred and thirty-
 18 seven years when he expired. He died, and was gathered to
 his kinsmen. The Ismaelites dwelt from Hevila to Sur, on

1-4: 1 Par 1, 32f.

13-16: 1 Par 1, 29ff.
 16: 17, 20.

25, 6: Abraham was acting according to the custom of his time in having more than one wife.

25, 18: *He died in conflict with:* translated by some, "He settled apart from." Cf 16, 12.

the border of Egypt on the way to Assur. He died in conflict with all his kinsmen.

III: THE PATRIARCHS ISAAC AND JACOB

19 THIS IS THE FAMILY HISTORY of Isaac, the
Birth of Esau son of Abraham. Abraham was the father
20 *and Jacob* of Isaac. Isaac was forty years old when he
 married Rebecca, daughter of Bathuel, an
 Aramean of Phaddan-aram, and sister of
21 Laban the Aramean. Isaac prayed to the LORD for his wife
 because she was barren. The LORD answered Isaac and his
22 wife Rebecca conceived. The children jostled each other
 within her, and she said, "If this is so, why am I pregnant?"
23 Then she went to consult the LORD. | He said to her,

"Two nations are in your womb;
 two peoples shall stem from your body.
 One people shall be stronger than the other,
 and the elder shall serve the younger."

24 When the time of her delivery came, there were indeed
25 twins in her womb. | The first to come forth was red. His
 whole body was like a hairy garment, so they named him
26 Esau. Afterward his brother came forth, with his hand
 gripping Esau's heel; so he was called Jacob. Isaac was
 sixty years old when they were born.

23: Rom 9, 11f.

24: Os 12, 3.
26: Mt 1, 2.

25, 22: "*Why . . . pregnant?*": a probable rendering of the obscure Hebrew, "Why this I?"

25, 23: *Stem from*: the meaning could also be, "shall be divided," i. e., opposed to each other.

25, 25: *Esau*: the word means "hairy."

25, 26: *Jacob*: signifying "heel gripper."

27 When the boys grew up, Esau became a
Esau Sells His Birthright skillful hunter, a man of the open country,
 28 while Jacob was a settled man who stayed among the tents. Isaac preferred Esau because he was fond of game, but Rebecca preferred Jacob.

29 Once when Jacob was cooking some food, Esau came
 30 in from the field famished. Esau said to Jacob, "Let me have some of that red food for I am famished." Hence
 31 he was called Edom. But Jacob replied, "Sell me first your
 32 birthright." Esau said, "I am dying; of what use to me is
 33 the birthright?" Jacob said, "Swear to me first." So he
 34 swore to Jacob, and sold him his birthright. Then Jacob gave Esau some bread and lentils. He ate and drank and went his way. Thus lightly did Esau value his birthright.

26 1 Now another famine occurred in the land,
Isaac in Gerara besides the earlier famine of the days of Abraham. And Isaac went away to Gerara,
 2 to Abimelech, king of the Philistines. The LORD appeared to him and said, "Do not go down into Egypt, but dwell in the land which I shall point
 3 out to you. Sojourn in this land and I will be with you and bless you; for I will give all these lands to you and your descendants. I will fulfill the oath which I swore to your
 4 father Abraham. I will make your descendants as numerous as the stars of the heavens. I will give your descendants all these lands, and in your descendants all the nations of
 5 the earth shall be blessed; for Abraham obeyed me and heeded my charge [my commands, my ordinances and my laws]."

33: Heb 12, 16.

26, 3: 12, 7; 15, 18; Ex 32, 13; Sir 44, 22; Heb 11, 9.
4: 28, 14; Ex 32, 13.25, 30: *Edom*: "red."

25, 31: To the first-born son was given the birthright, which entitled him to the position of honor and to a double share in the family possessions.

6.7 So Isaac dwelt in Gerara. When the men of the place inquired about his wife, he said, "She is my sister"; for he feared to call her his wife lest the men of the place should kill him on Rebecca's account, as she was beautiful.

8 When he had been there a long time, Abimelech king of the Philistines happened to look out a window and saw
9 Isaac fondling his wife Rebecca. Abimelech summoned Isaac and said, "It is evident that she is your wife; why did you say, 'She is my sister'?" Isaac replied, "Because I feared
10 that I should die on her account." Abimelech said, "Why did you do this to us? How easily someone could have lain with your wife, and you would have brought guilt upon
11 us!" Then Abimelech warned all the people, saying, "Whoever touches this man or his wife shall be put to death."

12 Isaac sowed a crop in that land, and harvested a hundredfold the same year. The LORD blessed him; he became
13 rich, and increased in riches until he was very wealthy. He had flocks and herds and many beasts for plowing. The
14 Philistines became envious of him. [They had stopped up and filled with dirt all the wells which his father's servants
15 had dug in the days of his father Abraham.] So Abimelech said to Isaac, "Depart from us, for you have become much
16 too strong for us." Isaac departed, camped in the valley of
17 Gerara, and settled there. [Isaac reopened the wells dug by
18 the servants of his father Abraham which the Philistines had filled up after the death of Abraham. He called them by
19 the same names which his father had given them.] Isaac's servants dug in the valley and found a well of running
20 water, but the shepherds of Gerara disputed with Isaac's shepherds and said, "The water belongs to us." So he called the well Esec because they had wrangled with him.
21 They dug another well, but they quarreled over this also,
22 so he named it Sitna. He moved from there and dug still

26, 20: *Esec*: signifies "trouble."

26, 21: *Sitna*: "hostility."

26, 22: *Rohoboth*: "spaciousness."

another well over which they did not dispute. He called it Rohoboth and said, "For now the LORD has made room for us; we shall prosper in the land."

23.24 From there he went up to Bersabee. The
Isaac in
Bersabee LORD appeared to him that very night and said, "I am the God of your father Abraham; fear not, for I am with you. I will bless you and multiply your descendants for

25 the sake of my servant Abraham." He built an altar there, and invoked the name of the LORD. Isaac pitched his tent
26 there, and his servants dug a well. Then Abimelech came
27 to him from Gerara with Ochozath, his friend, and Phichol,
28 the general of his army. Isaac said to them, "Why do you
29 come to me? You hate me and have driven me away from
30 you." They answered, "We see clearly that the LORD is
31 with you, so we say, let there be a sworn agreement between
32 you and us. Let us make a covenant with you; you shall do
33 us no harm, as we have not harmed you, but have done
34 only good to you and sent you away peacefully. You are
35 indeed the blessed of the LORD!" Isaac gave a feast for
36 them and they ate and drank. Early the next morning they
37 exchanged oaths. Isaac sent them away and they departed
38 from him in peace. That same day the servants of Isaac
39 came and informed him of the well they had dug. They
40 said to him, "We have found water." So he named it Siba.
41 Therefore the name of the city is Bersabee to this day.

34 When Esau was forty years old he married
The Wives
of Esau Judith, daughter of Beeri the Hethite, and Basemath, daughter of Elon the Hethite.
35 But they were a source of bitterness to Isaac and Rebecca.

34f: 27, 46.

26, 33: *Siba*: "oath." *Bersabee*: cf 21, 32.

27 1 When Isaac was old and his eyesight had
Jacob Receives failed, he called his elder son Esau, and
 2 ***His Father's Blessing*** said to him, "Son!" | He replied, "Here
 I am!" He said, "You see I have grown
 old; I do not know when I may die.
 3 Take your weapons, quiver and bow; go
 4 out into the fields to hunt me some game. Prepare for me
 5 some savory food such as I like; bring it to me to eat, so
 6 that I may bless you before I die." Rebecca listened while
 7 Isaac was talking to his son Esau. When Esau had gone out
 8.9 into the field to hunt some game for his father, Rebecca
 10 said to her son Jacob, "I heard your father tell your brother
 11 Esau, 'Bring me some game; prepare some savory food for
 12 me to eat, and then I will bless you in the sight of the LORD
 13 before I die.' Now my son, do what I tell you. Go to the
 14 flock and bring me two choice kids that I may make of them
 15 savory food for your father, such as he likes. Then bring it
 16 to your father to eat, that he may bless you before he dies."
 17 Jacob said to his mother Rebecca, "But Esau my brother is
 18 a hairy man, while I am smooth. If my father touches me,
 19 it will seem to him that I am mocking him. Thus I shall
 bring a curse on myself instead of a blessing." His mother
 replied, | "Let the curse fall on me, my son! Do but listen
 to me; go, get them for me."
 20 He went, selected them, and brought them to his mother,
 21 who prepared savory food such as his father liked. Then
 22 Rebecca took the best clothes of her elder son Esau, which
 23 she had in the house, and put them on her younger son
 24 Jacob. She put the skins of the kids on his hands and over
 25 the smooth parts of his neck. Then she gave her son Jacob
 26 the savory food and bread she had prepared. He went to
 27 his father and said, "Father!" He answered, "Here I am.
 28 Who are you, my son?" | And Jacob said to his father, "I

27, 19: Jacob was indeed guilty of lying and of using illicit means to obtain what had been assured him in prophecy (25, 33). No doubt he argued that he had purchased the birthright from Esau. In any case, Jacob and Rebecca were blameworthy for their deception.

am Esau, your first-born. I have done as you told me; sit up, please! Eat again of my game, that you may bless me." Isaac replied, "How did you find it so quickly, my son?" He answered, "The LORD your God let me come upon it." Then Isaac said to Jacob, "Come close that I may touch you, my son, to know whether you are really my son Esau or not." Jacob went close to his father; Isaac touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." He did not recognize him because his hands were hairy like those of his brother Esau [so he blessed him].

Isaac said, "Are you really my son Esau?" Jacob answered, "Yes, I am." Isaac continued, "Set your game near me, my son, that I may eat it, and bless you." He set it before him and he ate of it, and he brought him some wine, which he drank. Then his father Isaac said to him, "Come close and kiss me, my son." He came close and kissed him. When he smelled the fragrance of his garments, he blessed him and said:

"The fragrance of my son
is like the fragrance of a field which the
LORD has blessed!"

28 "God give you dew from heaven,
 and fruitfulness of the earth,
 abundance of grain and wine.

29 "Let nations serve you,
 peoples bow down to you.
Be master of your brothers;
may your mother's sons bow down to you.

27: Heb 11, 20.

27, 23: *So he blessed him*: belongs in v 27.

Cursed be those who curse you,
blessed be those who bless you."

30 Isaac had pronounced the blessing and Jacob had just left his father's presence, when his brother Esau returned from hunting. He also prepared savory food and brought it to his father, saying, "Sit up, father, and eat of your son's game, that you may bless me." His father Isaac said to him, "Who are you?" He answered, "I am Esau, your first-born son." Isaac was greatly disturbed, and asked, "Who was it, then, that hunted game and brought it to me? Before you came I ate heartily and then blessed him; and he shall be blessed." On hearing his father's words, Esau uttered a very loud and bitter cry, and said to him, "Father, bless me too." But he answered, "Your brother came deceitfully and received your blessing." Then he said, "Must he, true to his name Jacob, supplant me now a second time? He took my birthright and now he has taken my blessing." He added, "Have you not reserved a blessing for me?" Isaac answered Esau, "I have appointed him your lord, and have given him all his brothers as servants. I have enriched him with grain and wine; what then can I do for you, my son?" But Esau said to his father, "Have you only one blessing, father? Bless me also, my father." And Esau wept aloud.

39 His father Isaac answered him:

"Without the fruitfulness of the earth
shall your dwelling be;
without the dew of the heavens above.

40 By your sword shall you live;
you shall serve your brother.

36: 25, 34.

38: Heb 12, 17.

39: Heb 11, 20.

40: 4 Kgs 8, 20; 2 Par 21, 8.

But when you become restive,
you shall shake his yoke from your neck."

- 41 Esau bore Jacob a grudge because of the
Jacob Goes to Mesopotamia blessing his father had given him. He said to himself, "The time of mourning for my father is coming; then I will kill my brother Jacob." Rebecca was told of these words of her elder son, Esau. She summoned her younger son, Jacob, and said to him, "Your brother Esau intends to revenge himself on you by killing you. Listen to me therefore, my son; flee to my brother Laban in Haran. Stay with him awhile until your brother's fury subsides [until your brother's wrath against you relents], and he forgets what you have done to him. Then I will send for you and bring you back. Why should I be bereaved of you both on the same day?"
- 42 46 Rebecca said to Isaac, "I am disgusted with life because of the Hethite women; if Jacob should marry a Hethite woman like these, a native of the land, what would life mean to me?" Isaac therefore called Jacob and having blessed him, charged him, "Do not marry any Chanaanite woman; go then to Phaddan-aram, the home of Bathuel, your mother's father, and there choose your wife from the daughters of your uncle Laban. May God Almighty bless you, and make you fruitful; may he multiply you so that you may become many nations. May he bestow on you, and your descendants also, the blessing of Abraham that you may inherit the land of your sojourning which God gave to Abraham." Isaac sent forth Jacob, who went to Phaddan-aram to Laban, the son of the Aramean Bathuel, and brother of Rebecca, mother of Jacob and Esau.

41: Wis 10, 10; Abd 1, 10. 46: 26, 34f.
 28, 4: Ex 32, 13.

6 Esau learned that Isaac had blessed Jacob and sent him away to Phaddan-aram to marry there, and while blessing him had charged him not to marry a Chanaanite woman, and that Jacob had departed for Phaddan-aram in obedience to his father
 7 and mother. Since he realized his father Isaac's displeasure
 8 with Chanaanite women, Esau went to Ismael, and in
 9 addition to the wives he had, married Maheleth, daughter
 of Abraham's son Ismael and sister of Nabaioth.

10 Meanwhile, Jacob left Bersabee and jour-
 11 neyed toward Haran. He came to a place
at Bethel where he spent the night because the sun
 had set. He took one of the stones of the
 12 place, put it under his head, and went to
 sleep there. He dreamed that a ladder was set up on the
 ground with its top reaching to heaven; angels of God were
 13 ascending and descending on it. The LORD stood beside
 him and said, "I am the LORD, the God of Abraham your
 14 father, and the God of Isaac. I will give you and your
 descendants the land on which you lie. They shall be as the
 dust of the earth. You shall spread abroad to the west, to
 the east, to the north, and to the south; in you and in your
 descendants, all the nations of the earth shall be blessed.
 15 I will be with you and protect you wherever you go. I will
 bring you back to this land; indeed I will not forsake you
 till I fulfill my promise."

16 When Jacob woke from his sleep he said, "Truly the
 17 LORD is in this place and I did not know it." Reverently
 he continued, "How awesome is this place! This is none

12: Jn 1, 51.

14: Dt 19, 8; Sir 44, 23.

28, 11: *Place:* very probably a sanctuary.

other than the house of God; this is the gate of heaven." 18 Jacob arose in the morning, took the stone which he had placed under his head, set it up as a memorial pillar and 19 poured oil over it. He called the place Bethel; formerly the 20 name of the city was Luza. Jacob also made a vow: "If the 21 LORD is with me and protects me on my present journey, and 22 gives me food to eat and clothing to wear, and a safe return to my father's house, the LORD shall be my God; and this stone which I have set up as a memorial pillar shall be the house of God. I will offer faithfully a tenth part of everything you give me."

29 1 Then Jacob continued his journey and came
 2 *Jacob Meets Rachel* to the land of the people of the East. Looking about he saw a well in the open country, and three flocks of sheep lying nearby, for the flocks were watered from this well.
 3 But the stone over the mouth of the well was large. | After all the shepherds were gathered there, the stone was rolled back from the mouth of the well and the flocks were watered. Then the stone was replaced over the mouth of the well.
 4 Jacob said to them, "My brothers, where are you from?"
 5 And they answered, "We are from Haran." | Then he inquired, "Do you know Laban the son of Nahor?" And they said, "We do." He asked further, "Is he well?" They replied, "He is, and here comes his daughter Rachel

18: 31, 13; 35, 14f.

19: 35, 6; Jos 18, 13; Jgs 1, 22f;
Os 12, 4.

28, 18: *Memorial pillar*: a stone, called *massebah*, erected to commemorate the incident. Because of the use of similar stones by the pagan inhabitants of Palestine, the Israelites later came to look on them with disfavor.

28, 19: *Bethel*: means "house of God."

29, 4: *Brothers*: in Semitic languages the term was used not only for brothers in the strict sense but also for other relatives and even, as here, for friends. Cf 29, 12; Mk 3, 31.

7 with his flock." Then he said, "Much of the day is left; it
8 is not yet time for the stock to be gathered; water the flock
and lead them back to pasture." But they answered, "We
cannot, until all the shepherds have assembled; then they
remove the stone from the mouth of the well and we water
the flock."

9 While he was still talking with them, Rachel arrived
with her father's flock; for it was her custom to tend them.
10 When Jacob saw Rachel, the daughter of his uncle Laban,
with the flock, he drew near, rolled the stone from the
11 mouth of the well, and watered his uncle's flock. Then
12 Jacob kissed Rachel and wept aloud. Jacob told Rachel that
he was her father's relative, a son of Rebecca, and she
13 hastened to tell her father. When Laban heard about Jacob,
his nephew, he hastened to meet him, received him with
embraces and kisses, and brought him to his dwelling.
14 Jacob told Laban all these things, and Laban said to him,
"You are indeed my flesh and bone." And Jacob stayed
15 with him a whole month. Then Laban said to Jacob,
"Should you serve me for nothing because you are a rela-
tive of mine? Tell me what your wages shall be."

16 Laban had two daughters. The elder was
17 *Jacob* called Lia, and the younger Rachel. Lia's
Marries Lia eyes were weak, but Rachel was shapely
18 and beautiful. | Jacob loved Rachel. He
 said, therefore, "I will serve you seven years
19 for your younger daughter Rachel." Laban answered, "It is
better to give her to you than to another man; stay with me."
20 So Jacob served seven years for Rachel, and they seemed to
him but a few days because of his love for her. Then Jacob
21 said to Laban, "Give me my wife; for the time has come
 for me to go in to her."

22 Laban gathered all the men of the place and gave a
23 feast. That night he brought Lia, his daughter, to Jacob,

24 who had relations with her. Laban gave his servant Zelpha
 25 to his daughter Lia to be her maid. In the morning, to
 Jacob's amazement, it was Lia. Then he said to Laban,
 "What have you done to me? Did I not serve you for
 26 Rachel? Why then have you cheated me?" Laban replied,
 "It is not the custom in our country to give the younger
 27 daughter before the first-born; complete the week of this
 one's nuptials and I will give you the other in return for
 another seven years of service with me."

28 Jacob did so; he completed her week. Then Laban gave
 29 him his daughter Rachel in marriage. Laban gave his
 30 servant Bala to his daughter Rachel to be her maid. So
 Jacob went in to Rachel also; he loved her more than Lia,
 and served Laban another seven years.

31 When the LORD saw that Lia was disliked, he made her
 32 fruitful, while Rachel remained barren. Lia conceived and
 bore a son, naming him Ruben; "For," she said, "the LORD
 has had regard for my misery; now my husband will love
 33 me." Again she conceived and bore a son saying, "The LORD
 has heard that I am disliked; therefore he has given me this
 34 one also." She named him Simeon. | She conceived again
 and bore a son, saying, "This time my husband will become
 attached to me, for I have borne him three sons." There-
 35 fore she named him Levi. Once more she conceived and
 bore a son, saying, "Now I will praise the LORD." There-
 fore she named him Juda. Then she ceased bearing.

30 1 When Rachel saw that she was not bear-
Rivalry of ing children to Jacob, she became jealous
Rachel and Lia of her sister and said to Jacob, "Give me
2 children or I shall die." Jacob became im-
 patient with Rachel and answered her,

27: Os 12, 12.

35: Mt 1, 2; Lk 3, 33.

29, 32: *Ruben*: the word means "behold, a son."

29, 33: *Simeon*: from the verb "to hear."

29, 34: *Levi*: "attachment."

29, 35: *Juda*: "praise."

"Can I take the place of God, who has made you barren?"
 3 She replied, "Here is my slave-girl, Bala; go in to her
 that she may bear on my knees, and I too may have chil-
 4 dren by her." She gave him Bala, her maid, in mar-
 5 riage, and Jacob had relations with her. Bala conceived
 6 and bore Jacob a son. Then Rachel said, "God has pro-
 nounced judgment in my favor, for he has heard my prayer
 and given me a son." Therefore she named him Dan.
 7 Bala, Rachel's maid, conceived again and bore a second
 8 son to Jacob. Then Rachel said, | "I have used a clever device
 against my sister, and I have indeed prevailed." So she
 called him Nephthali.

9 When Lia knew that she had ceased bearing, she gave
 10 Zelpha her maid to Jacob in marriage. Zelpha, Lia's maid,
 11 bore Jacob a son. | Lia said, "What good fortune!" And
 12 she named him Gad. Lia's maid Zelpha bore Jacob another
 13 son. | And Lia said, "What happiness! Women will call me
 happy." So she named him Aser.

14 During the wheat harvest, Ruben went into the field,
 found some mandrakes, and brought them to his mother
 Lia. Rachel said to Lia, "Give me some of your son's man-
 15 drakes." She answered her, "Is it a trivial matter to have
 taken my husband? Will you also take my son's man-
 drakes?" Rachel said, "Very well! In exchange for your
 16 son's mandrakes, Jacob shall lie with you tonight." As
 Jacob was returning from the field in the evening, Lia went
 to meet him and said, "You are to come to me; for I have
 bargained for you with my son's mandrakes." So he slept
 17 with her that night. God heard Lia's prayer, and she con-
 18 ceived and bore Jacob a fifth son. Then she said, "God has

30, 3: *Bear on my knees:* refers to the ceremony of adoption.

30, 6: *Dan:* "judgment."

30, 8: Literally, "I have wrestled God's wrestlings with my
 sister." *Nephthali:* has the general meaning of "wrestling" or
 "cunning."

30, 11-13: *Gad, Aser:* these words signify "good fortune" or
 "happiness."

30, 15: *Mandrakes:* herbs considered an aid to conception.

19 rewarded me because I gave my maid to my husband." She called him Issachar. Lia conceived again and bore a sixth
20 son to Jacob. She said, "God has made me an excellent gift.
Now my husband will honor me; for I have borne him six
21 sons." Therefore she named him Zabulon. | Afterward she bore a daughter whom she named Dina.

22 But God remembered Rachel; he heard her
23 *The Birth* prayer and made her fruitful. She con-
of Joseph ceived and bore a son, and she said, "God
24 has taken away my reproach." She named
 him Joseph, saying, "May the LORD give me
 another son."

25 When Rachel had given birth to Joseph,
26 *Jacob Outwits* Jacob said to Laban, "Let me return to my
Laban own home and country. Give me my wives
 for whom I served you, and my children;
 let me depart. You know well the service
27 I have given you." Laban said to him, "If you please, I
28 surmised that God blessed me because of you. Name your
29 wages and I will pay." He answered, "But you know well
how I have served you, how your stock fared under my care.
30 Before I came you had little indeed, but now it has greatly
increased. The LORD blessed you at my every step. And
31 now, when shall I provide for my own household?" He
asked, "What shall I give you?" But Jacob answered, "Give
me nothing at all, if you agree to this proposal: I shall
32 again pasture and tend your flock, but today go through
your entire flock and separate every speckled and spotted

23: Lk 1, 25.

30, 19: *Issachar*: signifying "bargain" or "reward."

30, 20: *Zabulon*: "habitation" or "honor."

30, 24: *Joseph*: meaning "may God add," i. e., another son.

30, 27: *If you please*: literally, "If I have found favor in
your eyes."

30, 31-43: This passage is textually very difficult; the meaning
therefore is obscure.

33 goat, and all black lambs; then every goat that is spotted or speckled and every black lamb shall be my wages. In the future, when the time comes, I will stand self-condemned before you in the matter of my wages. Every goat that is not speckled or spotted, and every lamb that is not black, 34 shall be considered stolen." Laban said, "Let it be as you say."

35 That day Laban separated the striped and spotted he-goats, and all the speckled or spotted she-goats, every one with white on it, and all the lambs that were black, and he 36 gave them into the care of his sons. He put a distance of three days' journey between himself and Jacob, who had 37 charge of the rest of Laban's flock. Jacob took green boughs of poplar, almond and plane and by laying bare the white 38 in the boughs, he peeled white stripes in them. Then he set the boughs he had peeled in front of the flock in the watering troughs where they came to be watered. And they 39 mated when they came to be watered. Since they mated in front of the boughs, they brought forth young lambs that 40 were striped, speckled and spotted. Jacob set these lambs apart, and the young animals were all speckled or black in a white flock. Thus he formed droves of his own which 41 he did not join to Laban's flock. Whenever the hardier sheep were breeding, Jacob placed the boughs in the troughs in front of the sheep so that they might mate in front of 42 the boughs, but not so in the case of the weaker ones. The 43 weaker ones fell to Laban and the stronger to Jacob. Thus the man became exceedingly rich and had large flocks, male and female servants, camels and asses.

31 1 Jacob learned that Laban's sons were saying,
Jacob Departs 2 ing, "Jacob has taken all our father had, from Mesopotamia and he has acquired all these riches from what belonged to our father." Jacob perceived, too, that Laban's attitude toward him was not what it had previously been.

30, 33: Jacob declares that he will be guilty of dishonesty if he does not live up to his part of the contract.

3 The LORD said to Jacob, "Return to the land of your fathers
4 and to your own kin; I will be with you." Jacob sent for
5 Rachel and Lia, calling them to his flock in the field, and
said to them, "I see that your father's attitude toward me
is not what it was previously, but the God of my father has
been with me.

6 "You yourselves know that I have served your father
7 with all my strength, yet your father cheated me and
changed my pay time after time; but God did not allow
8 him to harm me. Whenever he said, 'The spotted animals
will be your pay,' the entire flock had spotted young; but
whenever he said, 'The striped ones will be your wages,'
9 then the entire flock had striped young. So God took away
10 your father's stock and gave it to me. At breeding time of
the flock, I saw in a dream that the he-goats mating were
11 striped, spotted and speckled. An angel of God said to me
12 in the dream, 'Jacob!' and I answered, 'Here I am!' Then
he said, 'Look and take note: all the he-goats mating are
13 striped, spotted and speckled; I have seen all that Laban
has been doing to you. I am the God who appeared to you
at Bethel, where you anointed the memorial pillar and made
a vow to me. Rise now, leave this land, and return to the
land of your kin.' "

14 Rachel and Lia answered him, "Have we any share or
15 heritage left in our father's house? Are we not regarded as
strangers by him? For he has sold us, and entirely used up
16 the money he received through us. Surely all the property
God has taken away from our father belongs to us and our
children. Do whatever God has told you."

17 Jacob began by mounting his children and wives on
18 camels. Then he took away all his herds, all the property
he had acquired [the stock he had obtained] in Phaddan-
aram, to go to his father Isaac in the land of Chanaan.

19 When Laban had gone to shear his flock, Rachel stole
 20 her father's household idols; and Jacob outwitted Laban
 21 the Aramean by not mentioning to him his intended flight,
 22 and fled with all that belonged to him. Jacob set out,
 crossed the River and made for the highlands of Galaad.

22 On the third day, Laban was informed of Jacob's flight.
 23 Taking his kinsmen with him, he pursued Jacob seven
 24 days and overtook him in the highlands of Galaad. But
 God came to Laban the Aramean in a dream at night and
 cautioned him, "Take care not to say anything at all to
 Jacob."

25 Jacob had pitched his tent in the highlands
 26 *Compact of*
Jacob and
Laban when Laban overtook him. Having pitched
 27 his tent on Mount Galaad, Laban said to
 28 Jacob, "Why have you acted so, deceiving
 29 me and carrying off my daughters like pris-
 30 oners of war? Why did you flee secretly
 31 and steal away from me? You did not let me know, so that
 32 I could send you off with rejoicing and song, with tam-
 bourine and lyre. You did not allow me to kiss my sons
 33 and daughters; you have acted foolishly. It is in my power
 34 to do you harm; but last night the God of your father said
 35 to me, 'Take care not to say anything at all to Jacob.' If
 36 you had to leave because you longed so much for your
 37 father's home, why did you steal my gods?" Jacob replied
 38 to Laban, "I was afraid, for I thought you would take away
 39 your daughters from me by force. If you find your gods in
 40 anyone's possession, he shall not live. In the presence of our

31, 19: Laban had kept these household idols, thinking, probably, that they would protect his home. Some scholars hold that possession of these idols entitled the owner to the family property.

31, 21: *The River*: the Euphrates, also known as "the great river."

31, 27: *Tambourine*: the ancient skin drum. The lyre was a small stringed musical instrument.

31, 28: *Sons*: i. e., grandsons.

31, 30: Cf 31, 19.

kinsmen, identify whatever of yours I may have, and take it." But Jacob did not know Rachel had stolen them.

33 Then Laban went through Jacob's tent, through Lia's and through those of both the maids without finding them.
34 From Lia's tent he went to Rachel's; but Rachel had taken the household idols, put them in the camel's saddle, and was sitting on them. When Laban had felt around the
35 whole tent without finding them, she said to her father, "Be not offended, my lord, that I cannot rise in your presence; I am having my periods." Though he searched, he did not find the household gods.

36 Then Jacob became angry and remonstrated with Laban. "What is my offense or my crime," he said, "that you have pursued me, and have ransacked all my belongings? What household article of yours have you found? Put it out here in the presence of your kinsmen and mine that they may decide between us two. Twenty years now I have been with you; your ewes and your she-goats have never miscarried,
37 nor have I eaten the rams of your flock. I have not brought to you any torn by wild beasts; I bore the loss myself. You held me responsible for anything stolen by day or night.
38 The heat wasted me by day, the cold by night; sleep fled from my eyes. This has been my twenty years with you: I served you fourteen years for your two daughters, six years
39 for your flocks; you changed my pay time after time. If the God of my father, the God of Abraham, and the fear of Isaac, had not favored me, even now you would have sent me away empty-handed. God saw my affliction and my toil, and last night he pronounced sentence."

40
41
42
43
44
43 Laban answered Jacob, "The daughters are mine, the grandchildren are mine, the flocks are mine, indeed all that you see is mine. What can I do today to these daughters of mine and to the children they have borne? Come, then,

39: Ex 22, 12.

31, 35: *I . . . periods*: in Hebrew, literally, "The manner of women is upon me."

let us make a covenant, you and I; then God shall be a witness between you and me."

45 Then Jacob took a stone and set it up as a memorial pillar. Jacob said to his kinsmen, "Gather some stones." And they gathered stones, made a heap, and ate there near the heap. Laban called it Jegar-sahadutha and Jacob named it Galaad. Laban said, "This heap is a witness between you and me today." [Therefore he called it Galaad; I and Maspha, because he said, "May the LORD watch between you and me when we are away from each other.] You shall not mistreat my daughters, or marry others besides them; even though there be no man near us, remember, God is witness between you and me." Laban continued, "Note this heap and this memorial pillar I have set up between you and me. This heap is a witness, and the memorial is a witness that I will not go beyond this heap toward you, and that you shall not go beyond this heap and memorial toward me to do harm. The God of Abraham and the gods of Nahor [the gods of their father] judge between us." Jacob swore by him whom his father Isaac revered.

54 Jacob offered sacrifice in the highlands and invited his kinsmen to take food. When they had eaten they spent the 32 1 night in the highlands. Early in the morning, Laban kissed his grandchildren and daughters, bade them farewell, and 2 returned to his home. Jacob also resumed his journey and 3 God's angels met him. When he saw them, Jacob said, "This is the encampment of God"; and he named that place Mahanaim.

45: 28, 18, 35, 14.

31, 47: *Jegar-sahadutha, Galaad*: both terms mean "heap of witness," the former being Aramaic, the latter Hebrew.

31, 48f: These verses are thought by many to be a gloss. *Maspha*: means "heap," with possibly the idea of "vantage point."

31, 53: *The gods of their father*: should most probably be omitted. *God of Abraham*: is clearly monotheistic, while *gods of Nahor* is just as clearly polytheistic.

32, 3: *Mahanaim*: meaning "camp."

4 Then Jacob sent messengers ahead to his
 brother Esau in the region of Seir in
 the country of Edom, commanding them,
 "Thus you shall say to my lord Esau:
 Your servant Jacob sends you this mes-
 sage: 'I have been sojourning with Laban
 6 and stayed till now. I have acquired cattle, asses, flocks,
 men and women servants; so I am sending word to my lord
 that I may find favor with you.' "

7 The messengers returned to Jacob and said, "We went
 to your brother Esau. He is coming to meet you with four
 8 hundred men." Filled with fear and anxiety, Jacob divided
 into two camps the people with him, as well as the flocks,
 9 the cattle, and the camels. He said, "Should Esau come on
 10 one camp and attack it, the other will be saved." Jacob
 prayed, "God of my father Abraham and God of my father
 Isaac, LORD who said to me, 'Return to your land and to
 11 your kin, and I will deal well with you': I am not worthy
 of all the kindnesses and the constant solicitude which you
 have shown your servant. With only my staff I crossed this
 Jordan; now I have grown into two camps.

12 "Save me from my brother Esau; for I fear that he is
 13 coming to kill me and all my family. You have promised,
 'I will surely deal well with you. I will make your de-
 scendants as the sands of the sea, too numerous to count.' "

14 After sleeping there that night, he chose a present for
 15 his brother Esau from what he had with him: two hundred
 she-goats, twenty he-goats, two hundred ewes, twenty rams,
 16 | thirty milch camels with their young, forty cows, ten bull-
 17 ocks, twenty she-asses and ten foals. He delivered these to
 his servants, in separate droves, instructing them, "Go
 18 ahead of me, but leave a space between one drove and the
 next." He charged the leaders, "If my brother Esau meets
 you and asks, 'To whom do you belong? where are you

12: 48, 16; Ex 32, 13; Heb 11, 12.

19 going? and whose animals are these before you?', I you shall answer, 'They belong to your servant Jacob; they are a gift sent to my lord Esau, and Jacob is just behind us.' " He also charged the second, the third and all who followed the droves, "Give this same message to Esau when you meet him, I and say also, 'Your servant Jacob is just behind us.' " He thought, "I will appease him with the gift that precedes me; then when I see him, perhaps he will be kind to me."

22 So the gifts went ahead of him while he
 23 *Struggle with the Angel* lodged that night in the camp. That same night he arose, took his two wives, the two maids and his eleven sons, and forded the Jabooc. He took them and sent them across the stream, with everything that belonged to him; I but Jacob himself remained behind, all alone. Someone wrestled with him until the break of dawn.

26 When he saw that he could not overcome Jacob, he touched the socket of Jacob's thigh so that it was dislocated
 27 while Jacob wrestled with him. Then he said, "Let me go; it is dawn." But Jacob answered, "I will not let you go till
 28 you bless me." Then he asked Jacob, "What is your name?" and he answered, "Jacob." I He said, "You shall no longer be called Jacob, but Israel, because you have contended with
 30 God and men, and have triumphed." Jacob asked, "What is your name?" He answered, "Why do you ask my name?"
 31 But he blessed him there. I Jacob named the place Phanuel, saying, "I have seen a heavenly being face to face, yet my life has been spared."

26: Os 12, 4.

28: 35, 10; 3 Kgs 18, 31; 4 Kgs

17, 34.

31: Jgs 13, 22.

32, 25: This *someone* was an angel.

32, 29: *Israel*: has the idea of "striving with God" or "of God striving."

32, 31: *Phanuel*: "face of God."

32 The sun rose on him just as he passed Phanuel, limping
33 because of his thigh. To this day the Israelites do not eat
 the hip-muscle on the socket of the thigh, because he
 touched the socket of Jacob's thigh on the hip-muscle.

33 1 *Meeting of*
 Jacob
2 *and Esau* Jacob looked up and saw Esau approaching
 with four hundred men. So he divided the
 children among Lia, Rachel and the two
 maids, putting the maids and their children
 in front, then Lia and her children, with
3 Rachel and Joseph in the rear. He himself
 went ahead of them, bowing to the ground seven times, until
4 he reached his brother. Esau ran to meet him, embraced him,
 fell on his neck and kissed him. And they wept.

5 When he looked up and saw the women and the chil-
 dren, he said, "What relation are they to you?" Jacob an-
 swered, "They are the children whom God has graciously
6 given your servant." Then the maids and their children
7 drew near and bowed down. Lia and her children also
 drew near, made their bow, and lastly Joseph and Rachel
8 drew near and bowed. He said, "What do you mean by
 all this company which I met?" Jacob answered, "To win
9 favor with my lord." Esau said, "I have plenty; keep what
10 is yours, my brother." Jacob replied, "No, I beg you; if
 only I find favor with you, accept the gift from my hand,
 because I have come before you as before God, and you
11 have received me kindly. I beg you, accept the gift I have
 brought you, for God has been good to me, and I have all
12 I need." When he urged him, Esau accepted. | Then he said,
 "Let us break camp, and go on; I will march alongside
13 you." But Jacob replied, "My lord can see that the children
 are young, and the flocks and herds giving suck are a care
 to me; if overdriven for a single day, the whole flock will
14 die. Let my lord go on ahead of his servant and I shall pro-
 ceed slowly at the pace of the stock I am driving and the
15 pace of the children, until I come to my lord at Seir." Esau

answered, "Allow me to leave some of my men with you." But he said, "Why all this trouble for me, my lord?"

16 That same day Esau started back on his way to Seir,
 17 | while Jacob went to Succhoth, and built a home for himself and made sheds for his stock. For this reason he named the place Succhoth.

18 During his journey from Phaddan-aram Jacob came safely to the city of Sichem, in the land of Chanaan, and
 19 camped near the city. For the price of one hundred pieces of money he bought the plot of ground on which he had pitched his tent, from the sons of Hemor, the father of Sichem. There he erected a memorial pillar and named it "El, God of Israel."

34 1 Dina, the daughter whom Lia bore to Jacob, went to present herself among the women of the region. When Sichem, son of Hemor the Hevite, prince of the region, saw her,
 2 Violated he took her, and lay with her by force. He became attached to Dina, Jacob's daughter, and fell in love
 3 with the girl, speaking tenderly to her. Sichem said to his
 4 father Hemor, "Get me this girl as my wife." Now Jacob heard that Sichem had defiled his daughter; but his sons were out in the fields with his stock, so he held his peace until their return.

6 Hemor, the father of Sichem, came out to Jacob to speak with him. Now Jacob's sons came in from the field as soon as they heard the news. They were aroused and very angry because Sichem had committed a crime against Israel by lying with Jacob's daughter — an intolerable crime. Hemor said to them, "My son Sichem has set his heart on your daughter; give her to him as wife. Intermarry with us; give us your daughters in marriage and marry ours. Live

19: Jos 24, 32; Jn 4, 5; Acts 7, 16.

33, 17: *Succoth*: meaning "sheds."

33, 18: *Near*: "in view of," translated by some as "east of."

33, 20: *Named it . . . Israel*: is also read, "called upon the God of Israel."

11 with us, and the land will be yours; dwell and trade and
 12 settle here." Sichem, too, said to her father and brothers,
 "Let me find favor with you; I will pay whatever you de-
 mand of me. Increase the marriage price and gifts as you
 will. I will give you whatever you demand of me; only
 give me the girl as wife."

13 The sons of Jacob answered Sichem, who
 14 *Revenge of* had defiled their sister Dina, and his father
Jacob's Sons Hemor; and they spoke deceitfully. They
 15 to us that would be a disgrace. We will agree to you only
 16 on condition that you become like us, by having every male
 17 among you circumcised. Then we will give you our daugh-
 18.19 ters and take yours; we will live among you and become
 20 one people. But if you refuse to be circumcised, we will
 21 take our daughter and depart."

22 Their proposal pleased Hemor and his son Sichem. The
 23 young man carried out the proposal without delay because
 24 he was in love with Jacob's daughter, and he was the
 25 most distinguished member of his family. So Hemor and
 26 his son Sichem went to the gate of their city and spoke to
 27 their fellow citizens. "These men," they said, "are friendly;
 28 let them dwell with us and trade in the land, since there is
 29 ample room for them. Let us marry their daughters and
 30 give them our daughters to marry. Only on this condition
 31 will the men agree to live with us and form one people:
 32 all the males among us must be circumcised as they are.
 33 Will not their stock, their property and all their beasts be to
 34 our advantage? Let us agree with them, so that they may
 35 dwell with us."

36 All their fellow citizens were persuaded by Hemor and
 37 his son Sichem, and all the males were circumcised. On the

25: 49, 6.

34, 24: *Fellow citizens:* cf note on 23, 10.

third day, when they were in pain, the two sons of Jacob, Simeon and Levi, Dina's brothers, took their swords, advanced boldly against the city and slew all the males. They put Hemor and his son Sichem to the sword, and took Dina from Sichem's house. Then the sons of Jacob went out, attacked the sick men, and sacked the city, because their sister had been defiled. They took its flocks, herds and asses, whatever was in the city and in the fields. All its wealth, its women and children they carried off; and they looted whatever was in the houses.

Jacob said to Simeon and Levi, "You have brought trouble on me, making me loathsome to the inhabitants of the land, the Chanaanites and the Pherezites. I have but few men; if they unite against me and attack me, my family and I will be destroyed." They answered, "Should our sister have been treated as a harlot?"

35 1 God said to Jacob, "Rise and go up to
Jacob Again **in Bethel** Bethel. Build there an altar to the God who appeared to you as you fled from your brother Esau." So Jacob said to his family and to all who were with him, "Do away with the strange gods you have among you, purify yourselves, and change your garments. Let us be on our way to Bethel, that I may build an altar there to the God who helped me in my distress and was with me on my journey."

4 They handed over to Jacob all the strange gods they had, with their earrings; Jacob buried them under the terebinth near Sichem, ¹ and they departed. But a great fear lay upon the cities in the vicinity, so that they did not pursue the sons of Jacob.

26: Jdt 9, 2.29: Jdt 9, 3f.
35, 1: 28, 12f.

35, 2: This indicates that Jacob's followers were infected with polytheism.35, 4: *Earrings*: often worn as charms.

6 So Jacob and all who were with him came to Luza [now
 7 called Bethel] in the land of Chanaan. He built an altar
 there and named the place Bethel, because God had ap-
 peared to him there when he was fleeing from his brother.
 8 Debora, Rebecca's nurse, died and was buried below
 Bethel at the foot of an oak tree, so the place was called
 Allon-bakuth.

9 As Jacob returned from Phaddan-aram, God
God Renews appeared to him again and blessed him.
 10 **the Promises** God said to him, "Your name is Jacob; no
 longer shall you be called Jacob, but Israel
 shall be your name." Thus he named him
 11 Israel. | God said to him, "I am God Almighty. Be fruitful
 and multiply; a nation and many nations shall spring from
 12 you; kings shall stem from you; | I will give you the land
 which I gave to Abraham and Isaac; this land will I give
 13 also to your descendants." Then God departed from him
 14 at the place where he had spoken to him. But Jacob erected
 a memorial pillar in the place where God had spoken with
 him, a pillar of stone, and he poured out a libation and oil
 15 on it. The place where God had spoken to him, Jacob
 named Bethel.

16 They journeyed from Bethel, and when they
Death of were still a distance from Ephratha, Rachel
 17 **Rachel** gave birth to a child amid great pain. While
 she was in painful labor the midwife said
 to her, "Fear not; for this time also you

6: 28, 19; Jos 18, 13; Jgs 1, 22f. 10: 3 Kgs 18, 31; 4 Kgs 17, 34.
 7: 28, 12f. 12: Ex 32, 13; Heb 11, 9.
 14: 28, 18; 31, 45.

35, 8: Probably the text should read: "Rachel's nurse." *Allon-*
bakuth: means "oak of weeping."

18 have a son." As her soul was departing her — for she was at the point of death — she named him Benoni, but his
 19 father called him Benjamin. Rachel died and was buried
 20 on the way to Ephratha, that is, Bethlehem. Jacob erected a memorial over her grave; and this memorial marks Rachel's grave to this day.

21 Israel moved on and pitched his tent beyond Migdal-eder. While Israel was living
 22 *Jacob's Children* in that region, Ruben went and lay with Bala, his father's concubine; and Israel heard of it....

23 The sons of Jacob were twelve: | the sons of Lia: Ruben,
 Jacob's first-born, Simeon, Levi, Juda, Issachar and Zabulon;
 24.25 | the sons of Rachel: Joseph and Benjamin; | the sons of
 26 Bala, Rachel's maid: Dan and Nephthali; | the sons of
 Zelpha, Lia's maid: Gad and Aser. These were the sons of Jacob who were born to him in Phaddan-aram.

27 Jacob went to his father Isaac at Mamre in Cariath-arbe, that is, Hebron, where Abraham and Isaac had sojourned. The lifetime of Isaac was one hundred and eighty
 28 years. Isaac breathed his last and died, and was gathered to his kin, an old man who had lived a full life. His sons Esau and Jacob buried him.

19: 48, 7; 1 Sm 10, 2; Mi 5, 2. 22: 49, 4; 1 Par 5, 1.

35, 18: *Benoni*: "son of my sorrow." *Benjamin*: "son of my right hand," i. e., joy. Jacob, though sad at his wife's death, was happy over the birth of this son, who was a pledge from God for the future.

35, 21: *Migdal-eder*: "tower of Eder" (literally, "tower of the flock"), probably between Bethlehem and Hebron.

35, 26: Benjamin had been born, not in Phaddan-aram, but in Palestine. Some authors believe that the last sentence of this verse did not belong to the original document.

- 36 1 These are the descendants of Esau, that
 2 *Résumé of* is, Edom. Esau married the Chanaanite
Esau's History women, Ada, daughter of Elon the Hethite,
 and Oholibama, daughter of Ana, son of
 3 Sebeon the Hevite; also Basemath, daugh-
 4 ter of Ismael and sister of Nabaioth. Ada bore Eliphaz to
 5 Esau, Basemath bore Raguel, | Oholibama bore Jehus, Jelom
 and Core. These are the sons of Esau who were born to him
 in the land of Chanaan.
- 6 Esau took his wives, sons, daughters, and all the mem-
 bers of his household, his stock, all his beasts, and all he
 had acquired in the land of Chanaan, and went to the land
 7 of Seir, out of the way of his brother Jacob; for their pos-
 sessions were too great for them to live together, and the
 land where they sojourned could not support them because
 of their stock.
- 8 Esau settled in the highlands of Seir, that is, Edom.
 9 These are the descendants of Esau, father of the Edomites
 in the highlands of Seir.
- 10 These are the names of Esau's sons: Eliphaz, son of
 11 Ada, Esau's wife, and Raguel, son of Basemath, the wife of
 12 Esau. The sons of Eliphaz were Theman, Omar, Sepho,
 Gatham and Cenez | [Thamna was a concubine of Esau's
 son Eliphaz and bore Amalec to Eliphaz]; these are the
 descendants of Ada, Esau's wife.
- 13 The sons of Raguel were Nahath, Zara, Samma and
 Meza. These are the descendants of Basemath, Esau's wife.

4: 1 Par 1, 35.
 5: 1 Par 1, 35.

8: Dt 2, 4f; Jos 24, 4.
 11f: 1 Par 1, 36.
 13: 1 Par 1, 37.

36, 2: *Oholibama*: evidently the granddaughter of Sebeon and daughter of Ana. According to Gn 26, 34 Esau married Judith, daughter of Beeri, and Basemath, daughter of Elon, both Chanaanite women. According to Gn 28, 9 he also married Maheleth, daughter of Ismael and sister of Nabaioth; she was not a Chanaanite. *Sebeon the Hevite*: in v 20 we find this man to be a Horrite.

36, 10-43: All these proper names show considerable differences in the various texts.

- 14 The following are the sons of Esau's wife Oholibama, daughter of Ana, son of Sebeon: she bore Jehus, Jelom and Core to Esau.
- 15 These are the chiefs of the descendants of Esau, the sons of Eliphaz, the first-born of Esau: the chiefs Theman, Omar,
- 16 Sepho, Cenez | [Core] Gatham, Amalec. These were the chiefs of Eliphaz in the land of Edom; they are the descendants of Ada.
- 17 The following are the sons of Raguel, son of Esau: chiefs Nahath, Zara, Samma, Meza. They were the chiefs of Raguel in the land of Edom; they were the descendants of Basemath, Esau's wife.
- 18 The following are the sons of Esau's wife Oholibama: chiefs Jehus, Jelom and Core; these are the chiefs of
- 19 Oholibama, daughter of Ana, wife of Esau. These are the descendants of Esau, and these are their chiefs. Esau is Edom.
- 20 The following are the descendants of Seir the Horrite, the aborigines of the land: Lotan, Sobal, Sebeon, Ana,
- 21 | Dison, Eser and Disan. These are the chiefs of the Horrites, the descendants of Seir in the land of Edom. The sons of Lotan were Hori and Heman; Thamma was the sister of
- 22 Lotan. The following are the sons of Sobal: Alvan,
- 23 Manahath, Ebal, Sepho and Onam. The following are the sons of Sebeon: Aia and Ana. He is the Ana who discovered the hot springs in the desert when he was pasturing
- 24 the asses of his father Sebeon. The following are the children of Ana: Dison, the son of Ana, and Oholibama, his daughter.
- 25 The following are the sons of Dison: Hamdan, Esban,
- 26 Jethran and Charan. The following are the sons of Eser:
- 27 Balaan, Zavan and Acan. The sons of Disan were Us and Aran.
- 28 The following are the chiefs of the Horrites: chiefs
- 29 Lotan, Sobal, Sebeon, Ana, | Dison, Eser, Disan. These

are the chiefs of the Horrites according to their clans in the land of Seir.

31 The kings who reigned in the land of Edom before the
 32 Israelites had kings, were the following: Bala, son of
 Beor, reigned in Edom and the name of the city was Denaba.
 33 When Bala died Jobab, son of Zara of Bosra, succeeded him.
 34 When Jobab died, Husam from the land of the Themanites
 35 succeeded him. Husam died and Adad, son of Badad, suc-
 ceeded him. He overthrew the Madianites in the country of
 36 Moab, and the name of his city was Avith. Adad died and
 37 Semla of Masreca succeeded him. Semla died and Saul
 38 from Rohoboth-nahar succeeded him. When Saul died,
 39 Baal-hanan, son of Achobor succeeded him. Baal-hanan,
 son of Achobor, died and Adad succeeded him. The name
 of his city was Phau, and his wife's name was Meetebel.
 She was the daughter of Matred, who was the daughter of
 Mezaab.

40 These are the names of the chiefs of Esau, according to
 their families or their dwelling places, namely: the chiefs of
 41.42 Thamna, Alva, Jetheth, | Oholibama, Ela, Phinon, | Cenez,
 43 Theman, Mabsar, | Magdiel, Iram. These are the chiefs of
 Edom, according to their settlements in the land they occu-
 pied. Esau was the father of the Edomites.

IV: THE HISTORY OF JOSEPH

37 1 JACOB LIVED in the land of Chanaan, where
 2 *Early History of Joseph* his father had sojourned. This is his family
 history. When Joseph was seventeen years old, still a mere youth, he was pasturing the flock with his brothers, the sons of Bala and

31-43: 1 Par 1, 43-54.

36, 31: *Before... kings:* since Saul, the first Israelite king, lived long after the time of Moses, it is clear that vv 31-39 were not written by Moses.

37, 1: The sacred author continues his story, which had been interrupted by chapter 36.

Zelpha, his father's wives, and he brought a bad report to his father concerning them.

3 Israel loved Joseph best of all his sons because he was
4 born in his old age. He made him a long tunic. | When his
brothers saw that their father loved him best of all his sons,
they hated him and could not even greet him.

5 Now Joseph had a dream, and when he
6 *Joseph's* told it to his brothers, they hated him the
7 *Dreams* more. He said to them, "Listen to this
dream I had. We were binding sheaves in
the field; my sheaf rose up and remained
standing, while your sheaves gathered round and bowed
8 down to my sheaf." His brothers answered, "Are you to be
our king? Are you to rule over us?" And because of his
dreams and words they hated him the more.

9 He had another dream which he also told to his brothers.
10 "I had another dream," he said. "The sun, the moon and
eleven stars were worshiping me." When he told that to
his father and his brothers, his father reproved him. "What
is this dream that you have had?" he said. "Can it be that I
and your mother and your brothers will come to bow to the
11 ground before you?" So his brothers envied him, while his
father pondered the matter.

12 When his brothers had gone to pasture their father's
13 flocks at Sichem, | Israel said to Joseph, "Your brothers are
pasturing the flocks at Sichem; get ready, I will send you to
14 them." Joseph answered, "I am ready." | "Go then," said
Israel, "and see if all is well with your brothers and with
the flocks; and bring back a report to me." So he sent him
15 from the valley of Hebron, and he came to Sichem. A man
found Joseph wandering about in the fields and asked him,
16 "What are you looking for?" | "I am looking for my
brothers," he answered. "Tell me, please, where they are

37, 3: It was a long garment with sleeves, reaching to the ankles. Such a garment was considered a mark of distinction and was worn regularly by princes and other members of royalty.

17 pasturing." The man said, "They have moved on from here because I heard them say, 'Let us go to Dothain.'" So Joseph went after his brothers and found them in Dothain.
 18 They saw him in the distance, and before he drew near them, they plotted to kill him. They said to one another,
 19 "Here comes that dreamer! Let us therefore kill him and
 20 throw him into a cistern; we can say that a wild beast devoured him. Let us see then what becomes of his dreams."

21 But when Ruben heard of it, he tried to rescue him from them saying, "We must not kill him." Then he continued, "Do not shed blood. Throw him into the cistern there in the desert, but do not lay a hand on him." His purpose was to rescue him from them and restore him to his father.

23 When Joseph came to his brothers, they stripped him of the long tunic he had on. They seized him and threw him into the cistern, which was empty and dry.

25 Then they sat down to eat. Looking up,
Joseph Sold they saw a caravan of Ismaelites coming
into Egypt from Galaad, their camels laden with gum,
 balm, and myrrh, with which they were on
 26 their way down to Egypt. Then Juda said
 to his brothers, "What is to be gained by killing our brother
 27 and concealing his blood? Let us sell him to the Ismaelites,
 and let us not lay hands on him; for he is our brother, our
 own flesh." His brothers agreed.

28 And when some Midianite traders passed by, they drew Joseph up out of the cistern, and sold him to the Ismaelites for twenty pieces of silver. And they took Joseph to Egypt.

29 When Ruben went back to the cistern and saw that Joseph was not in it, he rent his garments, returned to his

20: 44, 28.

22: 42, 22.
28: Wis 10, 13; Acts 7, 9.

37, 25: These travelers were merchants. Here they are called Ismaelites but in 37, 28.36 they are called Midianites. Both tribes were descended from Abraham.

37, 28: *Twenty pieces of silver*: cf Lv 27, 5.

30 brothers and said, ' "The boy is not there; and I, where shall I turn?"'

31 Then they took Joseph's tunic and after killing a goat,
 32 dipped the tunic in the blood. They sent someone who
 brought the long tunic to their father with the message:
 "We have found this; see whether it is your son's tunic or
 33 not." He recognized it and said, "It is my son's tunic.
 A wild beast has devoured him; Joseph has been torn to
 34 pieces!" Then Jacob rent his garments, girded himself
 35 with sackcloth and mourned his son many days. Though
 all his sons and daughters tried to comfort him, he refused
 to be consoled, and said, "I will go down mourning, to my
 36 son in Sheol." So his father wept over him. Meanwhile
 the Midianites sold Joseph in Egypt to one of Pharaoh's
 officers, Putiphar, captain of the guard.

8 1 About that time Juda separated from his
 2 *Events from*
 the History
 of Juda family and went to an Adullamite named
 3 Hiras. There Juda saw the daughter of Sue,
 4 a Chanaanite. He married her and had re-
 lations with her. She conceived and bore a
 5 son, whom he named Her. Again she con-
 ceived and bore a son, whom she named Onan. She bore
 6 still another son and named him Sela; she was at Chezib
 7 when she gave birth to him. Juda took a wife named
 Thamar for his first-born, Her. But Juda's first-born, Her,
 was wicked in the sight of the LORD, so the LORD killed
 him.

33: 44, 28.
 36: Ps 104 (105), 17.

38, 2: 1 Par 2, 3.
 3: 1 Par 4, 21.
 7: 1 Par 2, 3.

38, 1: Here there is another interruption in the story. The chronological background of this incident is not known. Although Juda seems to have settled among the Chanaanites, he continued to frequent the company of his father and brothers.

38, 6: Thamar was an ancestress of Christ; cf Mt 1, 3.

38, 7-9: It seems that Her was guilty of some kind of sexual sin. Onan committed the sin of contraception which takes its name from him: onanism.

8 Then Juda said to Onan, "Go to your brother's wife, perform your duty as brother-in-law, and raise up descendants for your brother." Onan knew that the descendants would not be his own, so whenever he had relations with his brother's wife, he wasted his seed on the ground, in order not to raise up descendants for his brother.

9 What he did was evil in the sight of the LORD, and he killed him also. Then Juda said to his daughter-in-law Thamar, "Remain a widow in your father's house until my son Sela grows up"; for Juda feared that Sela too would die as his brothers had. So she went away and dwelt in her father's house.

10 After a long time Juda's wife, the daughter of Sue, died. After the time of mourning, Juda went to Thamna with his friend Hiras, the Adullamite, to superintend the shearers of his flock. When Thamar learned her father-in-law was on his way up to Thamna to shear his flock, | she put off her widow's garments, put on a veil, wrapped herself up and sat at the gateway of Enaim on the road to Thamna; for she was aware that Sela had grown up, yet she had not been given to him in marriage.

11 When Juda saw her, he thought she was a harlot; for she had covered her face. He went over to her at the roadside and said, "Come, let me have intercourse with you," not knowing that she was his daughter-in-law. She asked, "What will you give me to have intercourse with me?" | He answered, "I will send you a kid from the flock." She responded, "Provided you give a pledge until you send it."

12 | Juda said, "What pledge shall I give you?" She replied, "Your signet and cord, with the staff that you are carrying." He gave them to her, and had relations with her, and she

8: Dt 25, 5; Mt 22, 24; Mk 12, 19; Lk 20, 28.

38, 12: The owner usually was present at the shearing and gave a banquet inviting his friends. Cf Gn 31, 19; 1 Sm 25, 2.

38, 18: The signet, worn hanging by a cord from the neck, was used as a seal.

19 conceived by him. Afterward she arose and went away. She took off her veil and put on her widow's garments.

20 When Juda sent the kid by his friend, the Adullamite, to recover the pledge from the woman, he did not find her.

21 So he asked the men of the place, "Where is the temple-prostitute who was by the roadside at Enaim?" They answered, "No temple-prostitute has been here."

22 He returned to Juda, saying, "I did not find her; moreover the men of the place told me, 'No temple-prostitute has been here.'" Juda replied, "Let her have them; otherwise we shall be ridiculed. I sent this kid, but you could not find her."

24 About three months later Juda was told, "Your daughter-in-law, Thamar, has played the harlot and is pregnant as a result." Juda said, "Bring her out to be burned."

25 But as she was being brought, she sent word to her father-in-law, "I am with child by the man to whom these things belong; look whose signet, cord and staff these are." Juda recognized them and said, "She is more in the right than I; for I did not give her to my son Sela!" But he had no further relations with her.

27 When the time of her delivery came, there were twins in her womb. During the delivery one put out a hand. The midwife took a scarlet thread, tied it on his hand and said, "This one is born first." But as he drew back his hand, his brother was born. Then the woman said, "How have you made your way forth?" For this reason he was called Phares. Afterward his brother with the scarlet thread on his hand was born, and he was named Zara.

29: Ru 4, 12; Mt 1, 3; Lk 3, 33. 30: Nm 26, 20; 1 Par 2, 4; Mt 1, 3.

38, 21: *Temple-prostitute*: officially recognized and permitted in Chanaanite worship.

38, 24: Juda as head of the family was obliged to see that the law was carried out which provided for capital punishment for an engaged or married woman guilty of adultery.

38, 28: *Born first*: i. e., possessing the right of primogeniture

38, 29: *Phares*: meaning "breach" or "breaking through."

38, 30: *Zara*: "rising" or "birth."

39 1

*Joseph's
Virtue in
Temptation*

2

3

4

5

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When Joseph was taken down to Egypt, Phutiphar, an Egyptian, one of Pharao's officers, the captain of his bodyguard, bought him from the Ismaelites who had taken him down there. The LORD was with Joseph so that he was successful. He lived in the house of his master, the Egyptian. When his master saw that the LORD was with him and prospered all his undertakings, ¹ Joseph found favor with him and became his attendant. He placed him in charge of his household, and entrusted all his property to him. From the time he placed him in charge of his household and over all his property, the LORD blessed the Egyptian's house on account of Joseph. The LORD's blessing rested on everything that was his, in house and field. He left everything he had in Joseph's charge, and having him, was concerned about nothing except the food he ate.

Now Joseph was well formed and handsome. ¹ Some time afterward, the wife of his master cast her eyes on Joseph and said, "Lie with me." But he refused, saying, "Because of me, my master is not concerned about anything in the house, but has put all that he owns in my care. He exercises no greater authority in this house than I, nor has he withheld a single thing from me, except yourself, because you are his wife. How then can I commit this great crime, and sin against God?" She urged Joseph day after day, but he would not consent to lie with her, or to be with her. On one such day, Joseph went into the house to do his work, while none of the household servants was at hand. She

1: Acts 7, 9.

10: 1 Mc 2, 53.

39, 2: To live in the master's house was a mark of distinction for a servant.

39, 6: *Except the food he ate:* probably an idiomatic expression meaning that he left all his affairs in the hands of Joseph.

39, 8f: Note the three motives of Joseph: gratitude to his master, the woman's position as wife, sin in God's eyes.

seized him by his garment and said, "Lie with me." But Joseph left his garment in her hand, and fled outdoors.

- 13 When she saw that he had left his cloak in
 14 *Joseph Cast*
into Prison her hand and had fled outside, she sum-
 moned the servants of her house and said
 to them, 'Look! My husband has brought
 in a Hebrew to us to insult us. He came in
 15 to lie with me but I screamed. When he heard me raise my
 voice and call out, he left his garment beside me, and fled
 16 outdoors.' She kept the garment beside her until his master
 17 came home; then she told him the same story: 'The
 18 Hebrew slave whom you brought to us came in to insult me,
 19 but when I raised my voice and called out, he left his gar-
 20 ment beside me and fled outside.' When the master heard
 his wife's story about how his slave had treated her, he
 became angry. Then Joseph's master took him and com-
 mitted him to the prison where the king's prisoners were
 kept; so he remained there in prison.
- 21 But the LORD was with Joseph. He showed
 22 *Joseph Put*
in Charge of
the Prison kindness to him and gave him favor with
 the warden, who put him in charge of all
 prisoners, and everything that was done
 there was done under his management. The
 warden did not concern himself with any-
 thing in Joseph's charge because the LORD was with him
 and prospered all that he did.
- 40 1 Some time after this the royal butler and
 baker both offended their lord, the king of
 Egypt; and Pharaoh became angry with his
 two officials, the chief butler and the chief
 baker, and had them put in custody in the
 house of the captain of the guard, in the

20: Ps 104 (105), 18.

21: Acts 7, 9.

4 prison where Joseph was confined. The captain of the guard assigned Joseph to them and he became their attendant. They remained in custody for some time.

5 On one and the same night, the royal butler and baker of Egypt, confined in prison, each had a dream 6 of peculiar significance to himself. When Joseph came to 7 them in the morning, he saw they were disturbed; so he 8 asked Pharao's officials, in custody with him in his master's house, "Why do you look sad today?" They answered him, "We each had a dream but there is no one to interpret them." Joseph said to them, "Does not interpretation belong to God? Tell them to me, please."

9 So the chief butler told Joseph his dream. "In my 10 dream," he said, "there was a vine in front of me. Three 11 branches were on the vine. It budded and blossomed, and 12 its clusters ripened into grapes. Pharao's cup was in my 13 hand and I took the grapes, squeezed them into his cup, and 14 placed it in his hand." Joseph said to him, "This is its 15 meaning: the three branches are three days. Within three 16 days Pharao will take up your case and restore you to your office. You will present Pharao's cup to him as formerly, 17 when you were his butler. So if you think of me when good fortune comes to you, do me the favor of mentioning me to Pharao, and get me out of this house. I was kidnaped from the land of the Hebrews, and here I have done nothing for which I should have been put into a dungeon."

16 When the chief baker saw that he had given a favorable interpretation, he said to Joseph, "I too had a dream: I had 17 three wicker baskets on my head. In the top basket was every kind of baked food for Pharao, but the birds were

40, 5: The probable meaning is, each had a dream concerning his own occupation.

40, 8: The nature of the dreams and the absence of an interpreter made them sad.

40, 16: *Wicker baskets*: open-worked baskets; interpreted by some as "baskets of white bread."

- 18 eating it out of the basket on my head." Joseph answered, "This is its meaning: the three baskets are three days.
- 19 Within three days Pharao will take up your case and hang you on a gibbet; and the birds will eat the flesh off your body."
- 20 On the third day, which was Pharao's birthday, he made a feast for all his courtiers, and in their presence took up
- 21 the cases of the chief butler and the chief baker. He re-
- 22 instated the chief butler in his office of presenting the cup
- 23 into his hand; but the chief baker he hanged, as Joseph had interpreted to them. The chief butler did not think of Joseph, but forgot him.

- 41 1 Two full years afterward, Pharao had a
- 2 *Pharao's Dreams* dream. He was standing by the Nile. | Seven cows, sleek and fat, came up out of the Nile and were browsing in the reed grass.
- 3 After them, seven other cows, ugly and thin, came up out of the Nile, and stood beside those on
- 4 the bank of the Nile. The ugly, thin cows devoured the
- 5 seven sleek, fat ones. Then Pharao awoke. | But he fell
- 6 asleep again and had another dream. Seven ears of grain,
- 7 fat and fine, were growing on a single stalk. After them sprouted seven other ears, thin and blasted by the east wind.
- | The thin ears swallowed up the seven fat, full ears. Then Pharao awoke to find it was a dream.
- 8 When morning came he was troubled; so he summoned all the magicians and wise men of Egypt. Pharao related his dream to them, but there was no one who could interpret it for him. Then the chief butler said to Pharao, "Today
- 9 I must recall my offenses. When Pharao was angry with his
- 10 servants, and put me and the chief baker in custody in the
- 11 house of the captain of the guard, on the one same night he and I each had a dream of peculiar significance to himself.
- 12 With us there, was a Hebrew youth, a slave of the captain of the guard. We told him our dreams and he interpreted them for us. He gave each the proper interpreta-

13 tion of his dream; and it turned out just as he had interpreted to us: I was reinstated in my office, but the other was hanged."

14 Then Pharao sent for Joseph, and they brought him quickly out of the dungeon.

*Joseph
Interprets
the Dreams* After he had shaved and changed his clothes, he came into Pharao's presence.

15 Pharao said to Joseph, "I had a dream which no one can interpret; but I have heard it said of you that you know how to interpret a dream."

16 Joseph answered Pharao, "Who but God shall give Pharao a favorable response!" Then Pharao said to Joseph, "I dreamed I was standing on the bank of the Nile, | when seven cows, fat and sleek, came out of the Nile, and were browsing in the reed grass. After them, seven other cows came up, lean, very ugly and scrawny. I have never seen such poor cows as these in all the land of Egypt. The scrawny, ugly cows devoured the first seven fat cows. But when they had consumed them, it was not apparent that they had done so, because they were as ugly as before. Then I awoke. | Again I dreamed I saw seven ears of grain, full and fine, growing on a single stalk. After them sprouted seven withered, thin ears, blasted by the east wind. The thin ears swallowed up the seven fine ears. I told the magicians, but no one could explain it to me."

25 Joseph said to Pharao: "Pharao's dream is but one. 26 God has revealed to Pharao what he is about to do. | The seven fine cows are seven years, and the seven fine ears are seven years; it is but one dream. The seven thin, ugly cows which came up after them are seven years; and the seven empty ears blasted by the east wind are seven years. There

14: Ps 104 (105), 20.

41, 16: Joseph means that only God has the power to interpret Pharao's dream; he has no power of himself.

41, 25: Joseph refers to Pharao's dreams as one because both had the same meaning.

28 will be seven years of famine. It is as I told Pharaoh: God
 29 has revealed to Pharaoh what he is about to do. Seven years
 30 of great plenty will come through the land of Egypt, but
 there will follow seven years of famine, and then all the
 31 plenty will be forgotten in the land of Egypt. The famine
 32 will devastate the land, and the plenty will not be dis-
 cernible in the land, because of the famine which is to fol-
 33 low; for it will be very severe. The reason the dream was
 34 sent twice to Pharaoh is that the matter is determined by God,
 35 and God will soon bring it about. Let Pharaoh select an in-
 telligent and prudent man, and give him charge of the land
 36 of Egypt. Let Pharaoh take action, appoint officials over the
 land, and prepare the land of Egypt through the seven years
 of plenty. And let them collect all the food of these good
 years to come, and store up under the authority of Pharaoh
 food in the cities, and preserve it. The food shall be a
 reserve for the land against the seven years of famine which
 shall be in the land of Egypt, so that the land will not perish
 by the famine."

37 The advice pleased Pharaoh and all his
 38 *Joseph Is* courtiers; so Pharaoh said to his court, "Can
 Exalted we find another like him in whom is the
 39 spirit of God?" Then Pharaoh said to
 Joseph, "Since God has made all this known
 to you, there is no one as intelligent and prudent as you;
 40 you shall be in charge of my palace and all my people

37: Acts 7, 10.

40: Ps 104 (105), 21; Wis 10, 14;
 1 Mc 2, 53; Acts 7, 10.

41, 32: The dream was sent in two forms in order that Pharaoh might believe that God had determined on this course of action and that His will would soon be fulfilled.

41, 38: *Spirit of God*: does not mean that Pharaoh believed in the one true God. He believed merely that Joseph was the object of divine favor.

41, 40: *Royal throne*: Pharaoh means that he reserves the royal power to himself.

shall obey your commands; only as regards the royal throne
 41 will I be greater than you." Pharao continued, "I give you
 42 charge of the whole land of Egypt." Taking the signet-ring
 from his own hand, he put it on Joseph's. He dressed him
 in linen robes, and put a chain of gold around his neck.
 43 | He had him ride in his second chariot. And they cried out
 before him, "Bow down." In this way he put him in charge
 44 of the whole land of Egypt. Pharao said to Joseph, "I am
 Pharao; without your command, no one shall move hand or
 foot in the whole land of Egypt."

45 Then Pharao changed Joseph's name to Saphaneth-
 phanee, and gave to him in marriage Aseneth, daughter of
 Phutiphare, the priest of On. [Joseph made a tour of the
 46 land of Egypt.] Joseph was thirty years old when he entered
 the service of Pharao, king of Egypt. He left Pharao and
 traversed the whole land of Egypt.

47 During the seven years of plenty the land
 48 *The Years of* produced abundant crops. So he collected
Plenty and all the food of the seven years of plenty in
of Famine the land of Egypt, and stored it in the cities,
 placing in each city the food from the neigh-
 49 boring fields. Joseph heaped up grain in
 great quantities like the sands of the sea until he ceased
 measuring it, for it could not be measured.

50 Before the years of famine came, two sons were born to
 51 Joseph by Aseneth, daughter of Phutiphare, the priest
 of On. Joseph named the first-born Manasse; "Because,"

50: 46, 20; 48, 5.

41, 43: *Bow down*: the meaning of this word in Hebrew is uncertain and many explanations have been offered. Some scholars think that it came into the Hebrew from the Egyptian or Assyrian.

41, 45: *Saphaneth-phanee*: the exact meaning of this name is not known. St. Jerome proposed: "savior of the world." Other suggestions are: "revealer of secrets" and "he who sustains life."

41, 51: *Manasse*: from the verb meaning "to cause to forget."

52 he said, "God has made me forget entirely my sufferings and my family." He named the second one Ephraim and said, "God has made me fruitful in the land of my affliction."

53 When the seven years of plenty in the land of Egypt had passed, ¹ the seven years of famine began, as Joseph had foretold. There was famine in all other countries, while 55 in all Egypt there was food. But when the whole land of Egypt also was famished, the people cried to Pharaoh for food. Pharaoh said to all the Egyptians, "Go to Joseph and do what he tells you." When the famine had spread throughout the land, Joseph opened all the store-houses and sold grain to the Egyptians; for the famine gripped the land 57 of Egypt. And all peoples came to Egypt to buy grain from Joseph, for the famine was grievous everywhere.

12 1 When Jacob learned that there was grain for
 2 *First Visit*
 of Joseph's
 Brothers sale in Egypt, he said to his sons, ¹ "Why
 3 do you look at one another? I have heard
 4 there is grain for sale in Egypt. Go down
 5 there and buy some for us, that we may live
 6 and not perish." So ten of Joseph's brothers
 went down to buy grain in Egypt; but Benjamin, Joseph's full brother, Jacob did not send with his brothers, for he
 thought some harm might befall him. Thus the sons of Israel went with the other purchasers, because of the famine
 in the land of Chanaan.
 6 Now Joseph was the governor of the land; it was he
 who sold to all the people of the land. Joseph's brothers

54: Acts 7, 11.
 42, 2: Acts 7, 12.

5: Jdt 5, 9; Acts 7, 11.
 6: Ps 104 (105), 21.

41, 52: *Ephraim*: comes from the verb meaning "to be fruitful."
 41, 57: *All peoples*: i. e., who lived near Egypt.
 42, 2: *Why do you look*: i. e., why do you delay?

7 also came and prostrated themselves before him. Though Joseph saw his brothers, and recognized them, he acted as a stranger toward them and spoke harshly to them. "Where do you come from?" he asked. They replied, "From the land of Chanaan, to buy food."

8 Joseph knew his brothers, but they did not recognize
 9 him. Remembering the dreams he had once had about
 10 them, he said, "You are spies; you have come to discover
 11 the weak spots of the land." But they said to him, "No,
 12 my lord; your servants have come to buy food. We are all
 13 sons of the same man. We are honest; your servants are not
 14 spies." But he said to them, "Not so, but you have come to
 15 discover the weak spots of the country." They replied,
 16 "We, your servants, were twelve brothers, the sons of the
 17 same man in the land of Chanaan. The youngest is at pres-
 ent with our father; another is no more." "As for my say-
 18 ing you are spies," Joseph rejoined, | "this shall be your
 19 test: as Pharaon lives, you shall not leave this place until
 20 your youngest brother comes here! Send one of your num-
 ber to bring your brother while you others remain in bonds.
 Thus shall your statements be tested for their truth; if they
 17 are untrue, as Pharaon lives, you are spies!" Then he con-
 signed them to custody for three days.

18 On the third day Joseph said to them, "If
 19 *Simeon Kept* you do this, you shall live. I am a God-
as Hostage fearing man. If you are honest, let one of
 20 your brothers remain confined in your
 prison, while the rest go and carry food for
 the needs of your families. You shall bring me your young-
 est brother. Thus your words will be verified, and you

42, 15: *As Pharaon lives*: the popular form of an oath.

42, 16: Joseph mitigates this sentence later; he keeps Simeon (v 24) and allows the others to return to Jacob.

21 shall not die." And they agreed. | They said to one another, "Alas! we are guilty regarding our brother, whose anguish of heart we witnessed when he pleaded with us; we did not heed. Therefore this anguish has come upon us."

22 Ruben remarked, "Did I not say to you, 'Do not sin against the boy'? But you would not listen. Now comes the reckoning for his blood!" They did not know that Joseph understood them, for an interpreter was employed. Then Joseph withdrew from them and wept. When he returned he spoke with them; and taking Simeon from them, he bound him before their eyes.

25 When their bags were filled with grain, Joseph gave orders to put back every man's money in his sack, and to give them provisions for the journey. After this was done
 26 for them, | they loaded their asses with their grain, and departed. At the stopping-place, when one of them opened
 27 his sack to give fodder to his ass, he saw his money in the
 28 mouth of his sack, and said to his brothers, | "My money
 has been returned! Here it is in my sack!" Mystified, they turned to one another trembling and said, "What has God done to us!"

29 When they came to their father Jacob in the land of Chanaan, they told him all that had happened to them. "The man who is lord of the land," they said, "spoke harshly to
 30 us and regarded us as spies of the country. But we said to
 31 him, 'We are honest men, not spies; | we were twelve
 32 brothers, sons of the same father. One is no more, and the youngest is at present with our father in the land of
 33 Chanaan.' Then this man who is lord of the land said to us,
 'Hereby I shall know whether you are honest men: leave
 34 one of your brothers with me, take grain for the needs of your families, and go your way. Bring your youngest brother to me, that I may know you are not spies but honest men.

22: 37, 22.

42, 24: Probably Simeon had been the instigator of the plan to kill or sell Joseph.

Then I will restore your brother to you, and you may trade in the land.' ”

- 35 When they were emptying their sacks,
Jacob's Grief there in each man's sack was his own purse!
 36 At the sight of their purses, they and their father were dismayed. Their father, Jacob, said to them, "It is I whom you bereave. Joseph is no more, Simeon is no more, and now you would take Benjamin. It is I upon whom all this falls!" | Ruben said to his father, "Put him in my charge and I will bring him back to you. You may kill my two sons if I do not bring him back to you." But Jacob said, "My son shall not go down with you. His brother is dead, and he alone remains. If any harm should befall him on the journey you must make, you would bring down my gray hairs with sorrow to the grave."

- 43:1.2 Now the famine in the land was severe, so when they had eaten all the grain they had brought from Egypt, their father said to them, "Go back and buy us some food." But Juda answered, "The man strictly warned us, 'You shall not appear in my presence unless your brother is with you.' If you will let our brother accompany us, we will go down to buy food for you. But if you do not let him, we will not go, because the man said to us, 'You shall not appear in my presence unless your brother is with you.' " Israel replied, "Why did you wrong me by telling the man you had another brother?" They answered, "The man questioned us in detail about ourselves and our family: 'Is your father still living? Have you another brother?' What we told him was in re-

3: 44, 23.

5: 42, 20.

42, 38: *He alone*: only Joseph and Benjamin were the children of Rachel (cf 43, 29; 44, 20). Jacob believed that Joseph was already dead.

sponse to these questions. Could we possibly know that he would say, 'Bring your brother down'?"

8 Then Juda said to his father Israel, "Let the boy go with me, that we may begin our journey and save from death
 9 both you and ourselves, as well as our children. I will be surety for him. Hold me responsible for him. If I do not bring him back to you and place him before you, I shall be
 10 guilty of a crime against you all my life. Had we not delayed, we could by now have made the journey twice."
 11 Their father Israel said to them, "If it must be so, then do this: take some of the country's best products in your bags and bring them down to the man for a gift: some balsam,
 12 syrup, gum, laudanum, pistachio nuts and almonds. Also take double the money along; for you must return the money placed in the mouths of your sacks, in case a mistake was made. Take your brother too, and go back to
 13 the man. May Almighty God give you favor with the man so that he will release to you your other brother as well as
 14 Benjamin. As for me, if I must be bereft, let me be bereft."

15 So the men took their gift, and taking
 16 *Second Visit to Egypt* double the money with them, they went with Benjamin to Egypt and came before Joseph.
 17 When Joseph saw Benjamin with them, he said to his steward, "Bring the men into the
 18 house, and have an animal slaughtered and made ready, for the men are to dine with me at noon." He did as Joseph ordered, bringing the men to Joseph's house. They became frightened on being led to Joseph's house, and said, "It is

9: 44, 32.

43, 8-10: Less dramatically but apparently more earnestly than Ruben in 42, 37, Juda now promises to bring Benjamin back safely to his father.

43, 14: *As for me*: an expression of sorrowful resignation.

43, 17: This time they were to dine with Joseph privately in his own house. Before, they had met him publicly.

on account of the money put back in our sacks the first time
 19 that we are brought in, so that he may seek an excuse to
 20 enslave us by treachery, and take our asses." So they went
 21 to Joseph's steward and spoke to him at the entrance of the
 22 house. "If you please, sir," they said, "once before we
 23 came down to buy food; but when we reached the stopping-
 place and opened our sacks, there in the mouth of his sack
 was each one's money in full. But we have brought it back
 with us, ¹ and also other money to buy food. We do not
 know who put the money in our sacks." "Be calm," he
 replied; "have no fear. Your God, the God of your fathers,
 put treasure in your sacks for you. I received your money."
 Then he brought Simeon out to them.

24 The man brought them into Joseph's
Joseph's house, gave them water to wash their feet,
 25 *Brothers Dine* and fodder for their asses. Then they set
with Him out the present for Joseph's arrival at noon;
 for they had heard that they were to dine
 there.

26 When Joseph came home, they presented him with the
 27 gift they had with them in the house, and prostrated them-
 selves before him. He inquired about their health, and said,
 28 "Is your father, the old man of whom you spoke, in good
 health? Is he still living?" ¹ "Your servant, our father, is
 well; he is still living," they said, bowing low to him.
 29 Then Joseph looked up and saw his brother Benjamin, the
 son of his own mother, and said, "So this is your youngest
 30 brother of whom you spoke to me? God be gracious to you,
 my son," he continued. Thereupon Joseph broke off and
 was on the verge of tears, for his heart yearned for his
 brother. He retired to his room and wept.

20: 42, 3.

43, 28: *Said*: the Greek and the Samaritan Codex insert here:
 "And he said: 'Blessed be that man by God.'"

43, 29: Cf 42, 38.

31 Then he bathed his face and came out. Restraining
 32 himself, he said, "Serve the meal." It was served sep-
 arately for him, for them, and for his Egyptian guests,
 because the Egyptians may not eat with the Hebrews. It is
 33 abhorrent to the Egyptians. They were seated in his pres-
 ence in the order of age, from the oldest to the youngest;
 34 and at this they looked at one another in amazement. Joseph
 had portions brought to them from his own table, but
 Benjamin's portion was five times as much as any other's.
 They drank and became merry with him.

44 1 Joseph gave orders to his steward, saying,
The Cup "Fill the men's sacks with as much food as
Found in they will hold, and put each one's money in
 2 *Benjamin's* the mouth of his sack; but in that of the
Sack youngest put my cup, the silver cup, to-
 3 gether with his money for the grain." The
 steward carried out Joseph's instructions.

At daybreak the men were sent off together with their asses.
 4 They had not gone far out of the city when Joseph said to
 his steward, "Go, follow the men, and when you overtake
 them, say to them, 'Why have you returned evil for good?
 5 Why have you stolen the silver cup from me? It is the
 very one from which my master drinks. He will certainly
 guess where it is. This is an evil thing that you have done.'"

6.7 When he overtook them he repeated these words; but
 8 they replied, "Why does my lord speak this way? Far be it
 from your servants to do such a thing! We even brought
 back to you from the land of Chanaan the money we found
 in the mouths of our sacks. Would we then steal silver or
 9 gold from your master's house? If it is found with any one
 10 of us, he shall die, and we will be my lord's slaves." He

44, 2-5: Joseph acted in this manner to test his brothers once more. If he had found them as hostile to Benjamin as they had been to him, he would probably have kept his younger brother in Egypt lest harm come to him on the way home, and would have contacted Jacob in some other way.

replied, "Though it ought to be as you suggest, the one with whom it is found shall be my slave; and the rest of you shall go free."

11 Then each one of them quickly lowered his sack to the
 12 ground and opened it. A search was made beginning with
 13 the oldest and ending with the youngest, and the cup was
 14 found in Benjamin's sack. Then they tore their garments,
 15 and having reloaded the asses, returned to the city. Juda
 and his brothers arrived at Joseph's house while he was still
 there, so they fell to the ground before him. Joseph said to
 them, "What is this you have done? Did you not know that
 such a man as I would guess correctly?"

16 Juda replied, "What shall we say to my lord? What
 shall we declare? How shall we clear ourselves? God has
 discovered the guilt of your servants. We are indeed the
 slaves of my lord, both we and the one with whom the cup
 17 was found." "Far be it from me to act thus," said Joseph.
 "The one with whom the cup was found shall be my slave;
 as for the rest, go in peace to your father."

18 Then Juda approached him and said, "I beg you, my
 lord, let your servants speak to my lord, and let not your
 anger be aroused against your servant; you are as Pharao
 19 himself. My lord asked his servants, 'Have you a father or
 20 a brother?' And we answered my lord, 'We have an aged
 father, and a young brother, a child of his old age; his
 brother is dead, so that he is the only one left of his mother's
 21 children, and his father loves him.' Then you said to your
 servants, 'Bring him to me that I may look after him.'
 22 We told my lord, 'The boy cannot leave his father; his
 23 father would die if he were to leave him.' But you said to
 your servants, 'Unless your youngest brother comes with
 24 you, you shall not come into my presence again.' When we
 returned to your servant, my father, we reported to him the

20: 42, 13.

23: 43, 3.

44, 16: Juda refers to the past sins of the brothers and expresses sorrow for them.

25 words of my lord. Later our father said, 'Go back and buy
 26 some food for us.' But we answered, 'We cannot go.
 If our youngest brother is with us, we will go down; for we
 may not see the man unless our youngest brother is with us.'
 27 Then your servant, my father, said to us, 'You know that
 28 my wife bore me two sons; | one is gone from me, and I
 said: He has surely been torn to pieces; I have not seen
 29 him since. If you take this one also from me, and some
 harm befalls him, you will bring down my gray hairs in
 30 sorrow to the grave.' Now if I go to your servant, my
 father, and the boy is not with us — his life is so bound up
 with the life of the boy — he will die as soon as he sees that
 31 the boy is not with us; and your servants will bring down
 the gray hairs of your servant, our father, in sorrow to the
 32 grave. However, your servant became surety for the boy to
 my father, saying, 'If I do not bring him back to you, I will
 33 be guilty of a crime against you all my life.' Therefore, let
 your servant remain in place of the boy as a slave of my lord,
 34 but let the boy return with his brothers. How can I return
 to my father without the boy? Never could I witness the
 anguish that would come to my father!"

45 1 Joseph could not control himself before all
Joseph Makes his attendants, so he exclaimed, "Let every-
Himself one withdraw from me." No one was with
Known Joseph when he made himself known to his
 2 brothers. He wept aloud so that the Egyp-
 tians heard it, and the household of Pharaon
 3 heard it. | Joseph said to his brothers, "I am Joseph. Is my
 father still alive?" But his brothers could not answer him
 4 because they were terrified in his presence. Then he said to
 them, "Come closer to me." When they drew near, he contin-
 ued, "I am your brother Joseph, whom you sold into
 5 Egypt. Do not be distressed nor angry with yourselves that

28: 37, 20. 33.
 32: 43, 9.

45, 3f: Acts 7, 13.
 5: 50, 20; Sir 49, 17.

you sold me here; for God sent me before you to save life.
 6 For two years now the famine has been in the land, and for
 five more years there will be neither plowing nor reaping.
 7 God sent me before you to preserve a remnant for you in the
 8 land, and to deliver you in a striking way. Not you but God
 sent me here, and made me a father to Pharao, lord of all
 his house, and ruler over all the land of Egypt.

9 "Go quickly to my father and say to him,
Joseph's 'Your son Joseph sends you this message:
Message God has made me master of all Egypt; come
 10 down to me, and do not delay. You shall
to Jacob live in the land of Gesen and be near me,
 you, your sons, your grandsons, your flocks,
 11 your herds, and all that belongs to you. Five years of fam-
 ine are still to come. I will provide for you there, that you,
 and your household, and all who belong to you may not
 12 be impoverished.' You yourselves see, and my brother
 13 Benjamin sees, that it is I who speak to you. Tell my
 father of my splendor in Egypt, and of all that you have
 14 seen. Hurry now and bring my father here." | Then Joseph
 fell on the neck of his brother Benjamin and wept; and
 15 Benjamin wept on his neck. Joseph kissed all his brothers,
 weeping over each, and after that his brothers conversed
 with him.
 16 When the news was received at Pharao's house that
 Joseph's brothers had arrived, Pharao and his court were
 17 pleased. Pharao said to Joseph, "Say to your brothers, 'Do
 18 this: load your animals, be off to the land of Chanaan; | then
 come to me with your father and your families, and I will

9: Acts 7, 14.18: Acts 7, 14.

45, 8: *Father to Pharao*: i. e., closest friend and counselor.
 Cf 2 Par 2, 13; Est 13, 6; 1 Mc 11, 32.

45, 10: *Gesen*: in the northeast corner of Egypt, near the bor-
 ders of Chanaan.

give you the best of the land of Egypt so that you shall eat
 19 the fat of the land.' Give them this command also: 'Take
 carts from the land of Egypt for your little ones and your
 20 wives. Bring your father and come. I Do not be concerned
 about your goods, for the best of the whole land of Egypt
 is yours.' "

21 The sons of Israel did this. Joseph gave them carts as
 Pharao had commanded, and provisions for the journey.
 22 He gave each of them one festal garment, but to Benjamin
 he gave three hundred pieces of silver and five festal gar-
 23 ments. Likewise to his father he sent ten asses loaded with
 the good things of Egypt, and ten she-asses loaded with
 grain, bread and provisions for his father on the journey.
 24 Then he sent his brothers on their way; and as they departed
 25 he said to them, "Do not quarrel on the way." So they went
 up from Egypt and came to their father Jacob in the land
 26 of Chanaan. They told him, "Joseph is still alive, and he is
 ruler over all the land of Egypt." But he was unmoved
 27 because he did not believe them. However, when they re-
 lated to him all that Joseph had said to them, and when he
 saw the carts Joseph had sent to convey him, their father
 28 Jacob revived. I "It is enough," said Israel. "My son Joseph
 is still alive; I will go and see him before I die."

46 1 Israel set out with all that belonged to him;
 2 *Jacob Goes* and when he arrived at Bersabee he offered
 to Egypt sacrifices to the God of his father Isaac. At
 night in a vision God said to Israel, "Jacob,
 Jacob." And he answered, "Here I am."
 3 I Then he said, "I am God, the God of your father. Do not
 fear to go down to Egypt, for there I will make you a great

45, 24: Because he knew his brothers so well, Joseph acted wisely in warning them not to quarrel among themselves. Cf 44, 2-5 and its note.

46, 1: *Bersabee*: Abraham and Isaac had called upon God here (Gn 21, 33; 26, 25). Jacob therefore feels that he too should offer sacrifice here and endeavor to discover God's will about his going down into Egypt.

4 people. I will go down to Egypt with you, and will surely bring you up again, after Joseph's hand has closed your eyes."

5 Jacob departed from Bersabee. The sons of Israel conveyed their father Jacob, their little ones, and their wives
6 in the carts Pharao had sent to transport him. They also took their stock and the goods they had got in the land of Chanaan; and Jacob and all his descendants migrated to
7 Egypt. With him were his sons and grandsons, his daughters and granddaughters; with all his descendants Jacob migrated to Egypt.

8 These are the names of the Israelites, Jacob and his descendants, who migrated to Egypt: Ruben, Jacob's first-born, | and the sons of Ruben: Henoch, Phallu, Hesron and Charmi; | the sons of Simeon: Jamuel, Jamin, Ahod, Joachan, Sohar and Saul, the son of a Chanaanite woman; | the sons of Levi: Gerson, Caath and Merari; | the sons of Juda: Her, Onan, Sela, Phares and Zara, of whom Her and Onan, however, died in the land of Chanaan; and the sons of Phares were Hesron and Hamul. The sons of Issachar: Thola, Phua, Jasub and Semron; | the sons of Zabulon: Sared, Elon and Jahelel. These are the sons whom Lia bore Jacob in Phaddan-aram, together with his daughter Dina. The total number of these descendants, male and female, was thirty-three.

16 The sons of Gad: Sephion, Haggi, Suni, Esebon, Heri,
17 Arodi and Areli. The sons of Aser: Jemna, Jesua, Jesui and Baria, with their sister Sara; and Baria's sons were
18 Heber and Melchiel. These are the descendants of Zelpha,

6: Ex 1, 1; Jos 24, 4; Jdt 5, 10; 11: Ex 6, 16; Nm 3, 17; 26, 57;
Acts 7, 15. 1 Par 6, 1.

8: Ex 1, 2.

12: 38, 3-10. 29f; Nm 26, 19; Ru

9: Ex 6, 14; Nm 26, 5; 1 Par 5, 3.

4, 18-22; 1 Par 2, 5.

10: Ex 6, 15; Nm 26, 12; 1 Par 4, 24.

13: Nm 26, 23f; 1 Par 7, 1.

14: Nm 26, 26.

16: Nm 26, 15f.

17: Nm 26, 44; 1 Par 7, 30f.

46, 8-27: Other lists of Jacob's descendants are found in somewhat different form in Ex 6, 14ff, Nm 26, 5ff, 1 Par 2-8.

whom Laban gave to his daughter Lia; these she bore to Jacob, sixteen persons in all.

- 19 The sons of Jacob's wife Rachel were Joseph and
 20 Benjamin. Sons were born to Joseph in the land of Egypt,
 21 Manasse and Ephraim, whom Aseneth, the daughter of
 22 Phutiphare, the priest of On, bore to him. The sons of
 Benjamin: Bala, Bechor, Asbel, Gera, Naaman, Ehi, Ros,
 Mopphim, Hopphim and Ared. These are the descendants
 of Rachel who were born to Jacob, fourteen persons in all.
 23.24 The son of Dan: Husim. The sons of Nephthali: Jaseel,
 25 Guni, Jeser and Sellum. These were the descendants of
 Bala, whom Laban gave to his daughter Rachel; these she
 bore to Jacob, seven persons in all.
 26 The total number of persons belonging to Jacob (except
 his sons' wives) who came to Egypt, his direct descendants,
 27 was sixty-six. The sons of Joseph who were born to him in
 Egypt were two; the total number of Jacob's household who
 migrated to Egypt was seventy.

- 28 Israel sent Juda ahead of him to Joseph, so
 29 *Meeting of*
 30 *Jacob and*
 31 *Joseph* that he would meet him in Gesen. On their
 arrival in the land of Gesen, I Joseph made
 ready his chariot and rode to meet his father
 Israel in Gesen. When he met him he fell
 on his neck, weeping long in his arms. Israel
 said to Joseph, "Now I can die, after seeing you still alive."
 Joseph said to his brothers and to his father's house-
 hold, "I shall go and inform Pharao, and say to him, 'My
 brothers and my father's household, who lived in the land

20: 41, 50; Nm 26, 28. 35.

21: Nm 26, 38; 1 Par 7, 6; 8, 1-4.

23: Nm 26, 42.

24: Nm 26, 48f; 1 Par 7, 13.

26: Ex 1, 5.

27: Ex 1, 5; Dt 10, 22; Acts 7, 14.

46, 21: The Greek gives the names of only three sons of Benjamin, namely, Bala, Bechor and Asbel. It lists Gera, Naaman, Ehi, Ros, Mopphim and Hopphim as sons of Bala, and mentions Gera as the father of Ared.

46, 27: It is difficult to determine the number of Jacob's descendants. The symbolic *seventy* seems to be a round number.

32 of Chanaan, have come to me. The men are shepherds, for
they breed livestock. They have brought their flocks and
herds and all their possessions.' Accordingly, when he
summons you and asks, 'What is your occupation?' you
must answer, 'We your servants have bred livestock from
our youth until now, both we and our ancestors,' in order
that you may sojourn in the land of Gesen." For shepherds
are all repugnant to the Egyptians.

47 1 *Settlement
in Gesen*

2 Joseph came and told Pharaoh, "My father
3 and brothers have come from the land of
Chanaan with their flocks and herds and all
their possessions, and they are now in the
land of Gesen." He had selected five of his
brothers, whom he presented to Pharaoh. When Pharaoh
asked them, "What is your occupation?" they answered,
"Your servants, both we and our ancestors, are shepherds.
4 We have come to sojourn in your land, for there is no pas-
ture for your servants' flocks, and the famine is severe in
the land of Chanaan. Permit your servants to settle in the
5 land of Gesen." Pharaoh said to Joseph, "Your father and
6 your brothers have come to you. The land of Egypt is at
your disposal. Settle your father and your brothers in the
choicest section of the land. Let them live in the land of
Gesen, and if you know of any able men among them, place
them in charge of my own stock."

4: Ex 23, 9; Dt 23, 7.

46, 34: Joseph wisely settled his father and brothers in Gesen, because it was suitable for their flocks and herds. Here too they would avoid too frequent contact with the Egyptians, who despised shepherds.

47, 5f: The Greek transposes as follows: "Pharao said to Joseph, 'Let them live in the land of Gesen. And if you know of any able men among them, place them in charge of my own stock.' So Jacob and his sons came into Egypt to Joseph. And Pharao, king of Egypt, heard. And he spoke to Joseph, 'Your father and your brothers have come to you. The land of Egypt is at your disposal. Settle your father and your brothers in the best land.' "

7 Then Joseph brought his father Jacob, and presented
 8 him to Pharaoh. Jacob blessed Pharaoh, who said to him,
 9 "How old are you?" Jacob answered Pharaoh, "The length
 of my pilgrimage has been one hundred and thirty years;
 short and wretched has been my life, nor does it compare
 with the years my fathers lived during their pilgrimage."
 10 Then Jacob blessed Pharaoh and withdrew from his presence.

11 Joseph settled his father and brothers in the land of
 Egypt, giving them property in the choicest section of the
 land, in the district of Rameses, as Pharaoh had ordered.
 12 Joseph provided his father and brothers and all his father's
 household with food, according to the number of their
 13 dependents. There was no food in the entire land, for the
 famine was very severe; Egypt and Chanaan were languishing
 14 because of the famine. Joseph collected all the money
 he found in Egypt and in Chanaan as payment for the grain
 that was bought, and he brought it to Pharaoh's palace.

15 When there was no more money in Egypt
The People and Chanaan, all the Egyptians came to
Become Slaves Joseph clamoring, "Give us food lest we
 die in your presence; we have no money."

16 Joseph replied, "If you have no money bring
 me your livestock, and I will give you food in exchange
 17 for it." So they brought their stock to Joseph, who bartered
 18 food for horses, flocks, herds and asses. The year ended,
 and they came again the next year and said: "We cannot
 hide from my lord that our money is gone, and our live-
 stock has come into the possession of my lord. There is
 19 nothing left for my lord but our bodies and our land. Why
 should we and our land perish before your eyes? Buy us
 and our land in exchange for food, and we and our land

47, 11: *Choicest*: i. e., most suitable for shepherds. *Rameses*: so called in anticipation; a city was built there later, probably by Ramses II.

47, 18: *Next year*: probably the fourth or fifth year of the famine, or even later. Cf Gn 45, 11.

will be the property of Pharao. Give us seed that we may live and not perish, and the land may not become a waste."

20 Joseph therefore bought all the land of Egypt for Pharao, for every one of the Egyptians sold his field because the famine was unbearable for them. Thus the land became 21 Pharao's, 1 and from one end of Egypt to the other, Joseph 22 made the people slaves. But the priests' lands he did not buy, because they had a stated allowance from Pharao, and lived on the allowance which Pharao granted them. Therefore they did not sell their land.

23 Joseph said to the people: "Today, indeed, I have bought you and your land for Pharao. Here is your seed 24 to sow the land. Of the produce you must give a fifth part of the crops to Pharao; four fifths are for yourselves for seeding and for food for yourselves, your families and 25 your dependents." They answered, "You have kept us alive; let us win the favor of my lord, and we will be slaves 26 of Pharao." So Joseph made it an ordinance for the land of Egypt, which holds to this day, that one fifth is Pharao's. Only the land of the priests did not become Pharao's.

27 Now Israel dwelt in Egypt, in the land of
Jacob's Gesen. They acquired property there, were
Death fruitful, and became very numerous. Jacob
Approaches lived seventeen years in the land of Egypt,
 29 and the length of his life was one hundred
 and forty-seven years. As the time ap-
 proached for Israel to die, he summoned his son Joseph and
 said to him, "If I find favor with you, put your hand under
 my thigh, and act kindly and faithfully toward me. Do not

27: Ex 1, 7.

47, 21: *Slaves*: the people, however, were allowed to keep four fifths of the revenue for themselves (cf v 24). An income tax of 20 per cent was not considered excessive.

47, 22: Joseph exempts the priests because of time-honored custom.

47, 29: Cf 24, 2f for a similar ceremony.

30 bury me in Egypt, I but let me rest with my fathers; carry
 31 me out of Egypt and bury me in their sepulchre." He an-
 swered, "I will do as you say." Then Jacob said, "Swear to
 me"; and Joseph swore to him. Then Israel bowed toward
 the head of the bed.

48 1 After these events it was reported to Joseph,
Jacob Adopts "Your father is ill." So he came to see
Joseph's Sons Jacob, bringing along his two sons, Ma-
 2 nasse and Ephraim. When Jacob was told,
 "Your son Joseph has come to see you,"
 3 Israel rallied his strength and sat up in bed. Jacob said to
 Joseph, "God Almighty appeared to me at Luza in the land
 4 of Chanaan. He blessed me and said, 'I will make you
 fruitful and numerous; I will make you many nations, and
 5 I will give this land to your descendants after you as a pos-
 session for all time.' Therefore I adopt your two sons who
 6 were born to you in the land of Egypt before I joined you
 here. Ephraim and Manasse shall be mine even as Ruben
 7 and Simeon. The children born to you after them shall be
 yours, and they shall be named after their brothers and
 included in their inheritance. And as for me, when I was
 returning from Phaddan, to my sorrow Rachel died during
 the journey in the land of Chanaan, a short distance from
 the environs of Ephratha. And I buried her there on the
 road to Ephratha, that is, Bethlehem."

8 When Israel saw Joseph's sons and asked, "Who are
 9 these?", I Joseph said to his father, "They are my sons,

30: 50, 5.48, 3: 28, 12; 33, 6.
7: 33, 19.

47, 31: Then Israel bowed... bed: the Greek wrongly reads: "Then Israel bowed in worship over the top of his staff," which is quoted in Heb 11, 21. The meaning seems to be merely that Jacob became weak while talking with Joseph and lay down on his bed.

48, 5: Manasse and Ephraim were adopted by Jacob as his own children and eventually became the respective heads of the tribes which bore their names.

48, 7: Joseph's presence reminds the dying Jacob of his deceased wife Rachel, the mother of Joseph and Benjamin.

10 whom God has given me here." Then he said, "Bring them to me that I may bless them." Now Israel's eyes were dim from old age so that he could not see. Joseph brought them near him, and he kissed and embraced them. Then Israel said to Joseph, "I had no hope of ever seeing you, and now God has allowed me to see your children as well."

12 Joseph took them away from his knees, and prostrated himself before him with his face to the ground. Afterward Joseph took the two of them, Ephraim on his right at Israel's left, Manasse on his left at Israel's right, and led them to him. But Israel stretched out his right hand and placed it on the head of Ephraim, though he was the younger, and his left hand on Manasse's head—thus crossing his hands—
14 although Manasse was the first-born. Blessing Joseph, he said,

"May the God in whose presence my fathers Abraham and Isaac lived,
 the God who has been my shepherd all my life until this day,
 16 the angel who has delivered me from all evil, bless the boys;
 That my name and the name of my fathers Abraham and Isaac be preserved through them;
 And may they grow in numbers on the earth."

17 When Joseph saw that his father had placed his right hand on Ephraim's head, he was displeased, so he took hold of his father's hand to remove it from Ephraim's head to
 18 that of Manasse. He said to his father, "That is not right, father, for this one is the first-born; put your right hand on
 19 his head." | But his father refused. "I know, my son, I know," he said. "He too shall become a people; he too

15: Heb 11, 21.

48, 13: Because Manasse was the first-born, Joseph placed him at his father's right side, thus giving him the position of honor.

shall be great; but his younger brother shall be greater than he, and his descendants shall become a multitude of nations." So he blessed them that day and said, "By you shall the people of Israel pronounce blessings, saying, 'God make you like Ephraim and Manasse'"; thus placing Ephraim ahead of Manasse.

Then Israel said to Joseph, "I am about to die. But God will be with you, and will lead you back to the land of your fathers; I give you one more portion than your brothers, which I captured from the Amorrites with my sword and bow."

49 1 Then Jacob summoned his sons and said:

Jacob

*Prophecies
of His Sons* "Come together, I will tell you,
what shall befall you in days to come.

2 "Gather together and listen, you sons of Jacob,
listen to Israel your father.

3 Ruben, you are my first-born,
my strength, the first-fruit of my manhood,
exceedingly proud, exceedingly fierce.

4 Unstable as water, never first shall you be,
for your father's bed you did ascend;
him have I degraded who went up to my couch.

20: Heb 11, 21.

22: Jos 24, 32; Jn 4, 5.
49, 4: 35, 22; 1 Par 5, 1f.

48, 22: *Portion*: because of the similarity of the Hebrew words "Sichem" (a city in mountainous central Palestine) and "shechem" (literally "shoulder," thence "ridge" and "portion"), it is thought that Jacob refers to the city of Sichem where he and his grandfather Abraham had built altars (Gn 12, 7; 33, 20), and which he had bought from its inhabitants (Gn 33, 19). But when the tribes of Israel later entered the Promised Land, Sichem was in the territory assigned to Ephraim. Jacob's reference to his capture of the portion with his sword and bow suggests that after the destruction of Sichem (Gn 34, 27) he had to return and win it back by force.

49, 1-27: In this long poem Jacob prophesies the future of his children's descendants.

49, 4: Here Jacob refers to Ruben's sin. Cf Gn 35, 22.

- 5 "Simeon and Levi, brothers indeed,
 weapons of violence are their swords.
- 6 My soul, never enter their company,
 never be in their assembly, my spirit!
Because in their fury they slew men,
 in their willfulness they hamstrung oxen.
- 7 Cursed be their fury because it is violent,
 their rage because it is cruel.
I will disperse them in Jacob,
 I will scatter them in Israel.
- 8 "Juda, your brothers shall praise you;
 your hand shall be on the neck of your enemies;
 the sons of your father shall bow down to you.
- 9 A lion's whelp is Juda;
 from the prey you have gone up, my son.
He crouches and crouches as a lion;
 as a lioness, and who will disturb him?
- 10 "The sceptre shall not depart from Juda,
 Nor the staff from between his feet,
Until he comes to whom it belongs.
 To him shall be the obedience of nations.
- 11 He tethers his ass to the vine;
 his ass's colt to the choicest vine.

6: 34, 25.

9: 1 Par 5, 2.

49, 5-7: Simeon and Levi are severely reprimanded for their cruelty against the inhabitants of Sichem. Cf Gn 34, 25-29.

49, 9: Juda will be a leader, a fighter whom all will fear to challenge.

49, 10: *Sceptre, staff*: symbols of power and authority. *Between his feet*: refers to a ruler's manner of holding his staff of authority in front of himself while seated. *To whom it belongs*: the traditional interpretation is that the tribe of Juda did possess authority of pre-eminence (but not of political domination) until the Messias appeared and confirmed this authority by His own rule.

49, 11f: *Ass*: symbolizing royalty and peace. Abundance of wine and physical attractiveness symbolize the spiritual blessings of the Messianic era.

- He washes his garment in wine,
his robe in the blood of grapes.
- 12 His eyes are darker than wine,
his teeth whiter than milk.
- 13 "Zabulon shall dwell by the seashore;
and he shall be by the shore of ships,
with his flank toward Sidon.
- 14 "Issachar is a sturdy ass,
among the stock-pens he lies.
- 15 He saw that settled life was good,
and that the land was pleasant;
He bowed his shoulder to bear burdens,
and became a slave under taskwork.
- 16 "Dan shall achieve justice for his people,
like any tribe of Israel.
- 17 Dan shall be a serpent by the road,
a viper by the path;
Biting the hoofs of the horse,
so that the rider tumbles backward.
- 18 "[Thy salvation, O LORD, I wait for!]
- 19 "Gad, raiders shall raid him;
but he shall raid their rear.
- 20 "Aser, his food shall be rich;
he shall provide dainties for kings.
-

49, 13: The territory of Zabulon will be near the Mediterranean, not far from the seaport of Sidon.

49, 14: Issachar will possess the fertile land of the plain of Esdraelon and will work hard and patiently like a beast of burden.

49, 18: This verse, found in all ancient manuscripts, seems to interrupt the thought of Jacob, but it may have been a refrain uttered by him as a prayer.

49, 19: The tribe of Gad will be valiant and astute.

49, 20: Aser's territory will be very fertile.

- 21 "Neophthali is a deer set free,
 uttering words of beauty.
- 22 "Joseph is a young fruit tree,
 a young fruit tree near the spring,
 with branches climbing over the wall.
- 23 Against him in bitterness they fought;
 archers assailed him,
- 24 But his bow remained firm,
 his strong arms supple,
By the strength of the Mighty One of Jacob;
 by the name of the Shepherd, the Rock of Israel;
- 25 By the God of your father, may he help you;
 by the God, the Omnipotent, may he bless you,
With the blessings of the skies above,
 the blessings of the abyss couching beneath,
 the blessings of the breasts and womb;
- 26 The blessings of your father surpass
 the blessings of my forebears
 to the limit of the timeless hills.
May they rest on the head of Joseph,
 and on the brow of the prince among his brothers.
- 27 "Benjamin is a ravenous wolf;
 devouring prey in the morning,
 and at evening dividing spoil."
- 28 All these are the twelve tribes of Israel,
Jacob's and this is what their father said to them.
Last Words; He blessed them, and gave each his proper
His Death blessing. He gave them this charge, "I am
 about to be gathered to my people. Bury
 me with my fathers in the cave which is in

49, 22-26: Because of his loyalty, Joseph will be blessed by God with numerous descendants. They will possess rich lands and large flocks, and will withstand the attacks of their enemies. The blessing of Joseph seems to exceed that given Jacob by his ancestors and will last as long as the timeless hills.

49, 27: A reference to the violent and warlike nature of the tribe of Benjamin. Cf Jgs 3, 15; 5, 14; 1 Par 8, 40; 12, 2; 2 Par 14, 8.

30 the field of Ephron, the Hethite, | the cave in the field of
31 Machphela, facing Mamre in the land of Chanaan. Abraham
32 bought it from Ephron, the Hethite, together with the field,
for use as a burial ground. There Abraham and his wife
Sara are buried; there Isaac and his wife Rebecca are buried;
and it was there I buried Lia.” [The field with its cave
was purchased from the Hethites.]

33 When Jacob had finished giving directions to his sons, he drew up his feet into the bed and expired. And he was gathered to his people.

4 When the days of mourning him had
Buried passed, Joseph said to Pharao's household,
in Chanaan "If I find favor with you, say to Pharao
5 I that my father at the point of death made
 me promise on oath to bury him in the
sepulchre that he dug for himself in the land of Chanaan.
Now therefore I beg to go up to bury my father, and I
6 will return." Pharao replied, "Go up, and bury your father
 as he made you swear."

7 So Joseph went up to bury his father, and all Pharaoh's
8 servants, the elders of his household and all the elders of
the land of Egypt went with him, together with all of
Joseph's household, his brothers, and all his father's house-
hold. They left only their children, their flocks and their
9 herds in the land of Goshen. Chariots and charioteers too
went up with him, so that there was a very large caravan.

10 When they arrived at Goren-Atad, which is beyond the Jordan, they held an exceedingly great lamentation there.
 11 And Joseph mourned his father for seven days. | When the inhabitants of the land, the Chanaanites, noticed the mourning at Goren-Atad, they said, "That is a solemn mourning the Egyptians are observing." Therefore it was named Abel-Mesraim, which is beyond the Jordan. Jacob's sons did for him what he had commanded them. They carried him into the land of Chanaan, and buried him in the cave in the field of Machphela, facing Mamre. Both the cave and the field Abraham had bought from Ephron, the Hethite, for use as a burial ground.

14 After Joseph had buried his father, he returned to Egypt with his brothers and all
Joseph who had gone up with him to bury his
Reassures father. Joseph's brothers were fearful after
 15 *His Brothers* their father's death, and said, "What if
 Joseph should hate us, and pay us back for
 16 all the harm we did him!" So they sent this message to
 Joseph, "Before he died, your father gave us this command,
 17 | 'Thus shall you say to Joseph: Jacob begs you to forgive
 your brothers' crime, and the sin they committed in doing
 you harm.' Now we also pray that you forgive the crime
 18 of the servants of the God of your father." Joseph wept
 over their message to him. Then his brothers came to him
 in person and prostrated themselves before him, saying,
 19 "We are your slaves." | But Joseph said to them, "Do not

13: 23, 16; Acts 7, 16.

50, 10: *Goren-Atad*: i. e., threshing floor of Atad, or threshing floor of the buckthorn. This place cannot be identified with certainty.

50, 11: *Abel-Mesraim*: i. e., field or mourning of Egypt.

50, 17: *Jacob begs*: in Hebrew literally, "I (i. e., Jacob) beg," etc.

- 20 fear; can I take the place of God? You intended evil against me, but God intended it for good, to do as he has done today, namely, to save the lives of many people. Therefore do not fear. I will provide for you and your dependents." Thus he reassured them, speaking kindly to them.
- 22 Joseph remained in Egypt with all his father's household. He lived one hundred and ten years. He saw Ephraim's children to the third generation. The sons of Machir too, the son of Manasse, were born on Joseph's knees.
- 23 *Last Days and Death of Joseph*
- 24 Joseph said to his brothers, "I am about to die, but God will certainly come to you and lead you up from this land to the land which he promised on oath to Abraham, Isaac and Jacob." Joseph made the sons of Israel swear that when God should come to them, they would carry his bones with them from that place.
- 25 Joseph died at the age of one hundred and ten years. He was embalmed and placed in a coffin in Egypt.

20: 45, 5; Sir 49, 17.

21: 47, 12.

23: Nm 32, 39; Jos 17, 1.

24: Ex 3, 8; Jos 24, 32; Heb 11,

22.

25: Ex 13, 19; Heb 11, 22.

50, 23: *On Joseph's knees:* suggests the idea of adoption.
Cf 30, 3.

TEXTUAL NOTES

LIST OF ABBREVIATIONS

Aq	Aquila	P	Peshitto (Syriac Version)
conj	conjectural emendation	Sam	Samaritan Pentateuch
corr	correction	Sym	Symmachus
Heb	Hebrew	T	Targum
lit	literally	TO	Targum Onkelos
LXX	Septuagint	TJ	Targum Jonathan
LXXA	Septuagint, codex Alexandrinus	V	Vulgate
MS(S)	Manuscript(s)	var	variant
MT	Massoretic Text	Vrs	Versions
		[]	indicates a gloss

TEXTUAL NOTES

1, 6: *And so it was:* so LXX (cf vv 9. 11. 15. 20. 24. 30); MT misplaces it after v 7.

1, 8: So MT; LXX adds: "God saw that it was good." Most probably belonged to v 7. The formula occurs regularly in regard to all the works of creation (vv 4. 10. 12. 18. 21. 25. 31).

1, 9: *Into one place:* so MT; LXX: "into one gathering." LXX adds a sentence derived from Hebrew though not in MT: "The waters below the heavens were assembled into their gathering place and the dry land appeared" (cf vv 7. 12. 16. 21. 25).

1, 11: *And:* inserted after "seed-bearing plants." So Vrs and some MSS (cf v 12). Thus only two kinds of vegetation.

1, 20: *And so it was:* so LXX; MT omits.

1, 26: *And likeness:* so LXX, Sam and V; MT: "according to our likeness." *Over all the wild animals:* so P; MT and LXX: "over the whole earth."

1, 28: *(And) the cattle:* so LXX and P (cf v 26); MT omits.

1, 29: *Seed-bearing fruit:* so LXX; MT: "fruit of a tree yielding seed."

1, 30: *I give:* inserted with several critics (cf 9, 3).

2, 2a: *Sixth (day):* so Sam, LXX, P, and others. MT: "seventh," which is very difficult to explain.

2, 3: *His work of creation:* sense of MT. Conj on basis of LXX: "(the work) he had planned to do."

2, 6: *Mist:* meaning of MT doubtful; LXX and V: "fountain."

2, 20: *All:* inserted before "birds." So some MSS and the Vrs.

2, 20b: *The man:* so by supposing the definite article as in v 20a.

2, 24: *Two:* added with Vrs (cf also Mt 19, 5; Mk 10, 7).

3, 2: *All:* added with LXX, P.

3, 6: So LXX, V; MT adds: "the tree" (2°) before "(was) desirable." *He ate:* so Mt; Sam and LXX MSS: "They ate."

3, 13: *Why . . . this:* so V; MT: "What is this."

4, 7: *Accepted:* so sense requires. MT is difficult; lit: "lifting," i. e., probably acceptance of Cain or his offering (cf P, V).

4, 8: *Let us go out into the field:* added with Vrs.

4, 15: *Not so:* so Vrs; MT: "therefore." Others render: "well then," "in that case."

4, 20: *Dwell in tents and have flocks:* so sense requires. MT is difficult, lit: "dwelling in a tent and a flock," i. e., probably: "with a flock."

4, 22: *He was the forerunner . . . and iron:* so conj based on analogy of vv 20. 21; MT is uncertain: "He was the forger of every artificer of bronze (copper) and iron"(?).

4, 24: *Seventy times sevenfold:* so with LXX, V; MT: "seventy and sevenfold."

4, 25: *Saying:* added with LXX, V.

5, 4-32: Table showing differences in numbers of years in MT, Sam, LXX:

Patriarch	Son Born			Lived Afterward			Died		
	Year of Life			MT Sam LXX			Year of Life		
	MT	Sam	LXX	MT	Sam	LXX	MT	Sam	LXX
1. Adam	130	130	230	800	800	700	930	930	930
2. Seth	105	105	205	807	807	707	912	912	912
3. Enos	90	90	190	815	815	715	905	905	905
4. Cainan	70	70	170	840	840	740	910	910	910
5. Malaleel	65	65	165	830	830	730	895	895	895
6. Jared	162	62	162	800	785	800	962	847	962
7. Henoch	65	65	165	300	300	200	365	365	365
8. Mathusale	187	67	187	782	653	782	969	720	969
9. Lamech	182	53	188	595	600	565	777	653	753
10. Noe	500	500	500	450	450	450	950	950	950

6, 14: *Tight with fibre*: lit: "reeds." So by correction; MT: "cabins." *Resin-wood*: MT doubtful; LXX: "square timber."

7, 9: *God*: so MT; Vrs and 1 Heb MS: "the LORD."

7, 11: *Seventeenth*: so MT; LXX: "twenty-seventh."

7, 14: *Every . . . bird, every . . . winged creature*: so conj; MT uncertain: "every bird of every wing" (?). LXX: "every kind of bird."

7, 16: *The Lord shut him in*: so MT; conj: "Noe shut (the door) behind himself."

8, 17: *That they may abound on the earth and be fruitful and multiply on the earth*: so sense of MT; LXX, V: "Go on the earth; increase and multiply on it."

8, 21: *To himself*: so MT; V: "to him," i. e., to Noe.

9, 7: *Subdue*: so conj (cf 1, 28). MT: "multiply in (it)."

11, 31: *(Thare) . . . led them*: so LXX, V; MT: "They went forth with them."

13, 10: *Segor*: so V by vowel change; MT: "Sogar" (cf 19, 22).

14, 6: *Mountains of Seir*: so Sam, LXX, P, V; MT: "their mountain Seir."

14, 10: *The kings (the king) of Sodom and (the king of) Gomorra*: so 1 MS, Sam, LXX, P; MT: "the king of Sodom and Gomorra."

14, 14: *Called out*: so Sam (cf LXX); MT: "led out" (?).

14, 24: *Nothing but what the young men*: so by change of vowel; MT: "besides me, only what my servants," etc.

15, 2: *(Eliezer) is my heir*: added with P; MT: "Damascus" (Eliezer).

18, 22: *Abraham remained standing in the presence of the Lord*: so MT; var has: "the LORD . . . in the presence of Abraham."

- 19, 17: *They (said)*: so LXX, P, V; MT: "he (said)."
- 20, 4: *The innocent*: so by correction; MT by dittography: "an innocent nation."
- 20, 16: *It is your compensation*: some doubtful; MT lit: "It is for you a covering of the eyes."
- 21, 9: *With her son Isaac*: added with LXX, V.
- 21, 13: *Great*: added with Sam, LXX, P, V.
- 21, 16: *The child (cried aloud)*: so LXX; MT: "she (cried aloud)."
- 21, 20: *Became an expert Bowman*: so by redivision of words. MT lit: "He became great, an archer."
- 22, 2: *Moria*: so MT; LXX, V: "vision."
- 22, 13: *A [i. e., one] (ram)*: so 40 MSS, Sam, LXX, P, V; MT: "behind [i. e., him] (a ram)."
- 23, 1: So LXX, V; MT adds: "Sara's life span."
- 23, 13: (*If you are really) willing*: so by slight change with Sam, LXX, TOJ; MT: "(If you are really) I pray you."
- 24, 22: *Half shekel in weight*: so MT; Sam adds: "and put it in her nose."
- 24, 29f: *Now Rebecca . . . near the spring*: so by transposition with several authors: 29^a 30^a 29^b 30^b. MT has: "Rebecca had a brother named Laban; Laban hastened to the man at the spring. As soon as he saw the ring and the bracelets on his sister's wrists, and heard his sister Rebecca say, 'Thus the man spoke to me,' he came to the man; and behold, he stood by the camels at the fountain."
- 24, 33: *They (answered)*: so Sam, LXX, P; MT: "he (answered)."
- 24, 49: *That I may determine my course*: so for the sense; MT lit: "that I may go to the right or to the left."
- 24, 50: *And his family*: so by slight correction (cf v 28); MT: "and Bethuel."
- 24, 54: *Let me go*: so MT; LXX, P, V as in v 56.
- 24, 62: *To the desert*: so LXX; Sam: "in the desert." MT: "from the way to."
- 24, 63: *For a walk*: so P (cf LXX); MT uncertain; V: "to meditate."
- 24, 67: *For the loss of (his mother)*: so for the sense. MT: "after (his mother)."
- 25, 18: *The Ismaelites dwelt*: so MT; LXX, V: "He (Ismael) had dwelt."
- 26, 18: *By the servants*: so Sam, LXX, V; MT: "in the days."
- 26, 34: *Hethite*: so twice MT; Sam, LXX^A, P: "Hevite," in the second occurrence.
- 27, 5: *For his father*: so LXX; MT: "to bring."
- 27, 19: *Again*: so by vowel change; MT: "sit down."
- 27, 33: *Ate heartily*: so by change of one letter; MT: "I ate of all." *And (he shall be blessed)*: so Sam, P; MT omits "and."
- 27, 40: *Restive*: meaning not certain.
- 28, 20: *The Lord*: so LXXD; MT: "God."
- 29, 3: *Shepherds*: so Sam, Aq; MT: "flocks."

- 29, 8: *Shepherds*: so Sam, LXX; MT: "flocks."
- 29, 27: *I (will give)*: so Vrs; MT: "we (will give)."
- 29, 34: *She (named)*: so Sam, LXX MSS, P; MT: "He (named)."
- 30, 27: *God*: so Vrs; MT: "the LORD."
- 30, 32: *Go through...and (separate)*: so LXX, V; MT: "I shall go through," omits "and."
- 30, 33: So conj; MT doubtful: "My honesty will answer through me in the future when you come concerning my wages before you."
- 30, 40: So conj; MT adds: "He also set the faces of the flock toward the speckled and all the dark in the flock of Laban."
- 31, 13: *Who appeared to you*: so with LXX, TOJ; MT omits.
- 31, 25: *(Laban) having pitched his tent*: so conj; MT: "having pitched with his kinsmen."
- 31, 33: *Went through*: i. e., entered and searched: so LXX (cf Sam MSS); MT: "went into."
- 31, 44: *God*: i. e., "the LORD," probably omitted by MT through haplography.
- 32, 31: *Phanuel*: so Sam, P, V, Sym; MT: "Peniel."
- 33, 11: *I have brought*: so Vrs; MT: "It has been brought."
- 34, 21: *Let them dwell with us*: so Sam, LXX; MT: construes *with us* after *friendly*.
- 35, 1: *Build there an altar again*: so by conj; MT: "dwell there; and make there an altar."
- 35, 7: *Bethel*: so LXX, V, P; MT: "El Bethel."
- 35, 22: *Israel heard of it...*: MT: indicates unfinished sentence.
- 36, 2.14: *Son (of Sebeon)*: so Sam, LXX, P; MT: "daughter."
- 36, 6: *Of Seir*: added with P after *land*.
- 36, 24: *Hot springs*: meaning doubtful.
- 36, 26: *Dison*: so Sam MSS, P (cf 1 Par 1, 41); MT: "Disan."
- 36, 39: *Adad*: so MT 40 MSS (cf 1 Par 1, 50), Sam, P; other MT MSS: "Hadar."
- 37, 4: *(Best of all) his sons*: so 5 MSS, Sam, LXX; MT: "his brothers."
- 37, 17: *(Heard) them*: added with Sam, LXX, V.
- 37, 23: *Long tunic*: so LXX, P; MT duplicates "(his) tunic."
- 38, 5: *She (was at Chezib)*: so with LXX; MT: "He."
- 38, 12: *To superintend the shearers*: lit: "for the shearing."
- So by conj; MT: "over the shearers of his flock."
- 38, 21: *Of the place*: so Sam, LXX, P; MT: "of her place."
- 38, 25: *Cord*: so LXX, P, V, TO; MT: "cords."
- 41, 8: *(Interpret) it*: so LXX (cf v 15); MT: "them."
- 41, 9: *To (Pharao)*: so with Sam; MT: "with."
- 41, 16: *Who but God*: so for the sense with Sam, LXX, P; MT doubtful: "It is not in me; God (shall give Pharao an answer of peace)."
- 41, 27: *Are seven years*: added with LXX after *east wind*.
- 41, 35: *Food 2°*: cf v 48; MT: by dittography adds "grain (... for food in the cities)."

- 41, 48: *Of plenty*: added with Sam, LXX.
- 41, 54: (*There was*) *food*: so MT; LXX, P: "no food."
- 41, 56: *Store-houses*: so LXX, P; MT obscure.
- 42, 14: *As for my saying*: so conj; MT: "That is what I told you" (cf 41, 28).
- 44, 5: *Why have you stolen the silver cup from me?*: added with LXX and P. *Guess where it is*: so with several authors; usual rendering is: "He divines by means of it" (cf v 15).
- 44, 8: *The (money)*: so Sam, LXX; MT omits article.
- 45, 7: *To deliver you in a striking way*: so conj; MT doubtful: "to keep you alive for a great deliverance" (?).
- 45, 11: *Be impoverished*: so by vowel change; MT: "be dispossessed."
- 46, 13: *Jasub*: so Sam, LXX (cf Nm 26, 24; 1 Par 7, 1); MT: "Job."
- 46, 28: *Meet him*: so LXX; MT: "show the way before him."
- 47, 21: *Made the people slaves*: so Sam, LXX, V (ad sensum); MT: "transferred the people to the cities."
- 48, 1: *It was reported*: so LXX, P, V; MT: "He said." *So he came to see Jacob*: added with LXX.
- 49, 4: *You (went up)*: so (2°) LXX, P, TO; MT: "He (went up)."
- 49, 10: *To whom it belongs*: so LXX MSS and others; MT: "to Silo."
- 49, 24: *By the name*: so P, TO; MT: "from thence."
- 49, 25: *By the God (the Omnipotent)*: so with 3 MSS, Sam, LXX, P; MT: "and (the Omnipotent)."
- 50, 15: *Were fearful*: so P, V; MT: "saw."

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